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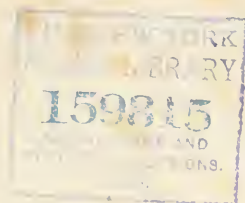
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NEW, COMPLETE, AND GENUINE
ACCOUNTS
OF THE
LIVES AND WRITINGS
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IN
EVERY AGE AND NATION.

BATE (GEORGE), an eminent physician, born at Maid's Morton, near Buckingham, 1608. At fourteen years of age he became one of the clerks of New College, in Oxford; from whence he was removed to Queen's College, and afterwards to St. Edmund's Hall. When he had taken the degrees of bachelor and master of arts, he entered on the physic line, and having taken a degree in that faculty in 1629, he obtained a licence, and for some years practised in and about Oxford: his practice was chiefly amongst the Puritans, who at that time considered him as one of their party. In 1637 he took his degree of doctor in physic, and became very eminent in his profession; so that when King Charles kept his court at Oxford, he was his principal physician. When the king's affairs declined, Dr. Bate removed to London, where he accommodated himself so well to the times, that he became physician to the Charter-house, fellow of the College of Physicians, and afterwards principal physician to Oliver Cromwell. Nevertheless, upon the Restoration he got into favour with the royal party, was made principal physician to the king, and fellow of the Royal Society; and this, we are told, was owing to a report raised on purpose by his friends, according to Mr. Wood, that he gave the protector a dose which hastened his death. Dr. Bate wrote in Latin an account of the late commotions in England, and some other pieces. He died at his house in Hatton-garden, 1669.

BATE (JULIUS), was an intimate friend of the celebrated Hutchinson (as we learn from Mr. Spearman's life of that remarkable author); by whose recommendation he obtained from Charles duke of Somerset a presentation to the living of Sutton in Suffex, near his grace's seat at Petworth. His publications were, 1. An Essay towards explaining the first Chapter of Genesis, in Answer to Mr. Warburton, 1741, 8vo. 2. The Philosophical Principles of Moses asserted and defended against the Misrepresentations of Mr. David Jennings, 1744, 8vo. 3. Remarks upon Mr. Warburton's Remarks, shewing, that the Ancients knew there was a Future State, and that the Jews were not under an equal Providence, 1745, 8vo. 4. The Faith of the Ancient Jews in the Law of Moses, and the Evidence of the Types, vindicated in a Letter to Dr. Stebbing, 1747, 8vo. 5. Micah, v. 2. and Matthew, ii. 6. reconciled, 1749, 8vo. 6. An Hebrew Grammar, formed on the Usage of the Words by the inspired Writers, 1750, 8vo. 7. The Use and Intent of Prophecy, and History of the Fall cleared, 1750, 8vo. This was occasioned by Middleton's Examination of Sherlock. 8. The Blessing of Judah and Jacob considered, and the Æra of Daniel's Weeks ascertained, in two Dissertations, 1753, 8vo. 9. The Integrity of the Hebrew Text and many Passages of Scripture vindicated from the Objections and Misconstructions of Mr. Kennicot, 1755, 8vo. 10. A Reply to Dr. Sharp's Review and Defence of his Dissertations on the Scripture Meaning of Eloim and Berith, 1755, 8vo. 11. A Reply to Dr. Sharp's Review and Defence of his Dissertation on the Scripture Meaning of Berith; with an Appendix in Answer to the Doctor's Discourse on Cherubim, Part II. 1755, 8vo. 12. Remarks upon Dr. Benson's Sermon on the Gospel Method of Justification, 1755, 8vo. 13. Critica Hebræa, or a Hebrew-English Dictionary without Points, &c. 1767, 4to. 14. A new and literal Translation from the original Hebrew of the Pentateuch of Moses, and of the Historical Books of the Old Testament, to the End of the Second Book of Kings; with Notes critical and explanatory, 1737, 4to.

Mr. Bate attended Hutchinson in his last illness, 1737, and was by him, in a most striking manner, recommended to the protection of an intimate friend, "with a strict charge not to suffer his labours to become useless by neglect." It having been reported that Hutchinson had recanted the publication of his writings to Dr. Mead a little before his death, that circumstance was flatly contradicted by a letter from Mr. Bate, dated Arundel, January 20, 1759. This learned writer died April 7, 1771.

BATE (JOHN), prior of the monastery of Carmelites, at York, in the 15th century, was born in Northumberland, and educated at York in the study of the liberal arts; in which he was greatly encouraged by the favour of some persons, his patrons, who were at the

the expence of sending him to Oxford, to finish his studies in that university. Bate abundantly answered the hopes conceived of him, and became an eminent philosopher and divine, and particularly remarkable for his skill in the Greek tongue. He took the degree of doctor in divinity at Oxford, and afterwards distinguished himself as an author. The Carmelites of York were so sensible of his merit, that upon a vacancy they offered him the government of their house; which he accepted, and discharged that office with great prudence and success. He died the 26th of January, 1429, in the beginning of the reign of Henry VI.

BATECUMBE, or BADECOMBE (WILLIAM), an eminent mathematician, is supposed to have flourished about the year 1420, in the reign of Henry V. He studied at Oxford, where he applied himself to natural philosophy in general, but chiefly to the mathematics, in which he made a very great proficiency, as is evident by his writings in that science, which introduced him to the acquaintance and intimacy of the greatest men of those times. His mathematical writings consist of, 1. Of the Formation and Use of the Concave Sphere. 2. Of the Solid Sphere. 3. Of the Use of the Astrolabe. 4. Philosophical Conclusions.

BATEMAN (WILLIAM), bishop of Norwich in the fourteenth century, and founder of Trinity-hall, in Cambridge, was born at Norwich, being the son of a citizen of good repute in that place. He was from his tenderest years of a docile and ingenuous disposition: having therefore made a good proficiency in learning, wherein he surpassed all his equals, he was sent to the university of Cambridge. After having gone through the usual circle of the sciences, he applied himself to the study of the civil law, in which he took the degree of doctor, before he was thirty years of age, a thing then uncommon. On the 8th of December, 1328, he was collated to the archdeaconry of Norwich: soon after this he went and studied at Rome, for his farther improvement; and so distinguished himself by his knowledge and exemplary behaviour, that he was promoted by the pope to the place of auditor of his palace. He was likewise advanced by him to the deanery of Lincoln; and so great an opinion had he of his prudence and capacity, that he sent him twice as his nuncio, to endeavour to procure a peace between Edward III. king of England, and the king of France. Upon the death of Anthony de Beck, bishop of Norwich, the pope did, by his usurped provisional authority, confer that bishopric upon our William Bateman, on the 23d of January, 1343, and consecrated him with his own hands. He was confirmed the 23d of June, 1344. Being invested with that great dignity, he returned into his native country after many years absence, and lived in a regular, and withal in a generous and hospitable manner. Of Pope Clement VI. he obtained himself

himself and successors the first fruits of all vacant livings within his diocese; which occasioned frequent disputes between himself and his clergy. In the year 1347 he founded Trinity-hall in Cambridge, for the study of the civil and canon laws; and another hall dedicated to the Annunciation of the Virgin Mary, for the study of philosophy and divinity.

Being a person of great wisdom, eloquent, and of a fine address, he was often employed by the king and parliament in affairs of the highest importance; and particularly was at the head of several embassies, sent on purpose to determine the great differences between the crowns of England and France. In 1354 he was by order of parliament dispatched to the court of Rome, with Henry duke of Lancaster, and others; to treat (in the pope's presence) of a peace, then in agitation between the two crowns above mentioned. This journey proved fatal to him; for he died at Avignon; where the pope then resided, on the 6th of January, 1354-5, and was buried with great solemnity in the cathedral church of that city. With regard to his person, he was of an agreeable countenance, tall, handsome, and well made. He was likewise a man of strict justice and piety, punctual in the discharge of his duty, and of a friendly and compassionate disposition.

BATES (WILLIAM), an eminent nonconformist divine, born November, 1625, and educated at Cambridge. He was entered at Emmanuel college, and thence removed to King's, in 1644. He took the degree of bachelor of arts in 1647, and was admitted doctor of divinity by the king's letters, dated November 9, 1660. Soon after the Restoration he was appointed chaplain to Charles II. and was also for some time minister of St. Dunstan's in the West, but ejected thence by the act of uniformity. He was one of the commissioners at the conference at the Savoy, in 1660, for reviewing the public Liturgy, and assisted in drawing up the exceptions against the Common Prayer. He was likewise chosen on the part of the ministers, together with Dr. Jacomb and Mr. Baxter, to manage the dispute against Dr. Pearson, afterwards bishop of Chester, Dr. Gunning, afterwards bishop of Ely, and Dr. Sparrow, afterwards bishop of Norwich.

Dr. Bates bore an excellent character, and was honoured with the friendship of the lord keeper Bridgman, the lord chancellor Finch, the earl of Nottingham, and archbishop Tillotson. He had been offered at the Restoration the deanery of Coventry and Lichfield, which he refused; and, according to Dr. Calamy, might have been afterwards raised to any bishopric in the kingdom, if he would have conformed to the established church. He resided for the latter part of his life at Hackney, near London, and died in 1699, aged 73.

BATHE (HENRY DE), a learned knight, an eminent and skilful justiciary of the 13th century, was born at that ancient seat of this family, called Bathe-house, in the county of Devon. Being a younger brother, it is not unnatural to imagine he might, upon that account, apply himself to the study and profession of the laws of his country, in the knowledge of which he grew so eminent, that he was advanced by King Henry III. in 1238, to be one of the justices of the Common Pleas, and in 1246 was constituted one of the justices itinerant (as they were then called) for the county of Hartford, and in 1248 he was appointed the same for Essex and Surry, in 1249 for Kent, Berks, Southampton, and Middlesex, and in 1250 for Lincolnshire; at which time he had allowed him out of the Exchequer, by a peculiar favour, an hundred pounds a year for his sustentation in the discharge of his office. But the year following he fell from the king's grace and favour, the occasion of which were certain crimes laid to his charge; viz. that he had not exercised his office uprightly, but to his own private gain, having perverted justice through bribes, upon an occasion of a suit betwixt him and one Everard Trumpington, which was chiefly supported against him by one Philip de Arcis, Knight, who also added treason to that of infidelity in his office. The accused was attached in the king's court; but one Mansel, who was now become a great favourite at court, offered bail for his appearance. King Henry refused this; the case, as he alleged, not beingailable, he terming him guilty of high treason. Fulk Basset, however, then bishop of London, and a great many of De Bathe's friends interceding, the king at last gave orders that he should be bailed, twenty-four knights becoming sureties for his appearing, and standing to the judgment of the court. But De Bathe seems to have been conscious of his own demerits, or the prepossession of his judges against him; for he was no sooner set at liberty, than he wrote to all his relations either by blood or marriage, desiring that they would apply to the king in his favour, at first by fair speeches and presents, and that if these did not prevail, they should appear in a more warlike manner, thereby to intimidate the court. This they faithfully and unanimously promised to do, upon the encouragement given them by a bold knight, one Nicholas de Sandford: but the king, imagining that his own power, and the interest of De Bathe's accusers, infinitely outweighed all the preparations of the others, appeared the more inexorable upon the intimation of these proceedings; he rejected all presents from the friends of the accused, and put on an air as if nothing but his punishment should satisfy his and the nation's justice. De Bathe knew well to what all this outward inflexibility tended; but was certain, that if Henry persisted in his resolution, he himself must perish. He therefore had recourse to a more prudent measure; he applied himself to the bishop of London, and other his special friends, and with a great posse of these goes to Richard earl of Cornwall (after-

wards king of the Romans), whom by prayer and fine promises he won over to his interest. The king continued deaf to all his remonstrances, and about the end of February De Bathe was summoned, and obliged to appear to answer what should be laid to his charge. This he accordingly did, but strongly defended by a great retinue of armed knights, gentlemen, and others, viz. his own and his wife's friends and relations; among whom was the family of the Bassets and Sandfords, a band as undaunted as his persecutors were violent. We may, from what our historian has delivered upon this occasion, conclude that the assembly was divided between those who depended upon the king for their posts and preferments, and those who, though a great majority, were so thoroughly exasperated at the measures of the court, that they were resolved not to find De Bathe guilty. It was not long before the king perceived this, and upon that occasion he made an unjust and impolitic stretch of his prerogative, in an unheard-of proclamation. A new charge was now brought against De Bathe, and perhaps the chief and only one, at least that had exasperated King Henry, viz. he was impeached not only on the former articles, but particularly for alienating the affections of the barons from his majesty, and creating such a ferment all over the kingdom, that a general sedition was now on the point of breaking out. This speech was enforced from Bathe's brother justiciary, who declared to the assembly, that he knew the accused to have dismissed without any censure, for the sake of lucre, a convicted criminal. Many other complaints were urged against De Bathe; but they seem to have been disregarded by all but the king and his party, who was so much exasperated to see De Bathe likely to be acquitted, that he mounted his throne, and with his own mouth made proclamation, That whosoever should kill Henry de Bathe, should have the royal pardon for him and his heirs; after which speech he flung out of the room in a great passion. Many of the royal party, who were exceedingly keen upon this occasion, would readily have executed the king's terrible doom, and were for dispatching De Bathe in court; but his friend Mansel, one of the king's council, and Fulco Bassett, bishop of London, interposed so effectually, that he was saved; and afterwards, by the powerful mediation of his friends (among whom was the earl of Cornwall, the king's brother, and the bishop of London), and the application of a sum of money, viz. two thousand marks to the king, he obtained not only a pardon, but all his former places and favour with the king, who re-established him in the same seat of judicature as he was in before, and rather advanced him higher, for he was made chief justice of the King's Bench, after about three years discontinuance from his office of a judge, in which honourable post he continued for eight years after, till the time of his death, which happened in 1261.

BATHE (WILLIAM), was born in Dublin, in 1564. We have it by tradition, that he was of a fullen, saturnine temper, and disturbed in his mind that his family was reduced from it's ancient splendour. His parents, who were Protestants, had a greater regard to the learning of their child, than his religion; and therefore put him, in his green years, under the tuition of an aminent Popish schoolmaster, who thoroughly corrupted his principles, and fitted him for that station of life which he afterwards embraced. He removed to Oxford, where he studied several years with indefatigable industry; but the inquisitive Anthony Wood could not discover in what college or hall he sojourned, or whether he took any university degree. The same writer alledges, that growing weary of the heresy professed in England (as he usually called the Protestant faith), he quitted the nation and his religion together, and the year 1596 was initiated among the Jesuits, being then between thirty and forty years of age; though one of his own order says he was but twenty-five, which certainly is erroneus. Having spent some time among the Jesuits in Flanders, he travelled into Italy, and completed his studies at Padua; from whence he passed into Spain, being appointed to govern the Irish seminary at Salamanca. He is said to have had a most ardent zeal for the gaining of souls, and was much esteemed among the people of his persuasion for his extraordinary virtues and good qualities, though he was of a temper not very sociable. At length, taking a journey to Madrid to transact some business of his order, he died there on the 17th of June, 1614.

BATHURST (RALPH), an eminent Latin poet, physician, and divine, born in 1620, was educated at Trinity college, Oxford, where he at first applied himself to divinity, but afterwards to physic, and was employed as physician to the sick and wounded of the navy. After the restoration of Charles II. he returned to the study of divinity; and having taken orders, was appointed chaplain to the king, and admitted fellow of the royal society. September, 1664, he was elected president of Trinity college, June 1670 was installed dean of Wells, and 1673 and 1674 served the office of vice-chancellor of the university of Oxford. April 1691, he was nominated by King William and Queen Mary to the see of Bristol, but refused it, chusing rather to reside in his college, the chapel of which he afterwards rebuilt in a very elegant manner. He was a person of great learning, and particularly celebrated for his poetical genius. He died 1704, in the 84th year of his age, and was buried in the chapel of Trinity college. Dr. Bathurst wrote, 1. *Newes from the Dead, or a true and exact Narration of the miraculous Deliverance of Anne Green, who being executed at Oxford, Dec. 14, 1650. afterwards revived.* 2. *A Poem on the Death of Mr. Selden.* 3. *Several Latin Poems.*

BATHURST(**ALLEN**), earl, an English nobleman of distinguished abilities, was son of Sir Benjamin Bathurst, of Pauler's Perry, in Northamptonshire, and born in St. James's-square, Westminster, Nov. 16, 1684. His mother was Frances, daughter of Sir Allen Apsley, in Suffex, knight. After a grammatical education, he was entered, at fifteen, in Trinity college, Oxford, of which his uncle, Dean Bathurst, was president. In 1795, when just of age, he was chosen for Cirencester, in Gloucestershire, which borough he represented for two parliaments. He acted, in the great opposition to the duke of Marlborough and the Whigs, under Mr. Harley and Mr. St. John; and in December, 1711, at that memorable period in which the administration, to obtain a majority in the upper house, introduced twelve new lords in one day, was made a peer. On the accession of George I. when his political friends were in disgrace, and some of them exposed to persecution, he continued firm in his attachment to them; he united, particularly, in the protests against the acts of the attainder against Lord Bolingbroke and the duke of Ormond. We have no speech of his recorded, till on February 21, 1717-18; from which period, for the space of twenty-five years, we find that he took an active and distinguished part in every important matter which came before the upper house, and that he was one of the most eminent opposers of the measures of the court, and particularly of Sir Robert Walpole's administration.

In 1704 he married Catherine, daughter of Sir Peter Apsley, son and heir of Sir Allen aforesaid, by whom he had four sons and five daughters. In 1738, when Frederic prince of Wales was at Bath, he paid Lord Bathurst a visit of some days at Cirencester. In 1742 he was made one of the privy council. In 1757, upon a change in the ministry, he was constituted treasurer to the present king, then prince of Wales, and so continued till the death of George II. On his majesty's accession, in 1760, he was continued privy counsellor, but on account of his age declined all employments; he had, however, a pension of two thousand pounds per annum. In 1772 he was advanced to the dignity of Earl Bathurst. He lived to see his eldest surviving son, Henry Earl Bathurst, several years chancellor of England, and promoted to the peerage by the title of Baron Apsley. He died, after a few days illness, at his seat near Cirencester, Sept. 16, 1775, aged 90.

BATMANSON (**JOHN**), a person of great piety and learning in the sixteenth century, was at first a monk, and afterwards prior of the Carthusian monastery or Charter-house, in the suburbs of London. For some time he studied divinity at Oxford; but it does not appear that he took any degree there in that faculty. He was intimately acquainted with, and a great favourite of Edward Lee, archbishop of York; at whose request he wrote against Erasmus and Luther. He died on Nov. 16, 1531, and was buried in the chapel

belonging

belonging to the Charter-house. Pits gives him the character of a man of quick and discerning genius; of great piety, and learning, and fervent zeal; much conversant in the study of the scriptures; and that led an angelical life among men. Bale, on the contrary, represents him as a proud, forward, and arrogant person; born as it were for disputing and wrangling; and says, that Erasmus, in one of his letters to Richard bishop of Winchester, styles him an ignorant fellow, encouraged by Lee, and vain glorious even to madness. So opposite are the characters given by the zealots of different parties!

BATTIE (*Dr. WILLIAM*), an English physician, was born in Devonshire, 1704. He received his education at Eton; and, in 1722, was sent to King's college, Cambridge. His own inclination prompted him to the profession of the law; but his finances would not support him at one of the inns of court. He had two cousins of the name of Coleman, old bachelors and wealthy citizens, to whom, upon this occasion, he applied for assistance; but they declined interfering in his concerns. Upon this he turned to physic, and first entered upon the practice of it at Cambridge; where, in 1729, he gave a specimen of an edition of "*Isocrates*," which he afterwards, 1749, completed in two vols. 8vo.

He afterwards removed to Uxbridge, and then to London; where, meeting with success and flourishing, his relations the Colemans, who had now left off business and retired, grew fond, or rather proud of him, and behaved to him with cordiality and friendship. In 1738, or 1739, he fulfilled by marriage a long engagement to a daughter of Barnham Goode, the under-master of Eton school, who is honoured with a place in the "*Dunciad*," for having abused Pope in a piece called "*The Mock Æsop*." Against Goode, it seems, the Colemans had a political antipathy: however, they behaved well to Mrs. Battie, and the survivor of them left the doctor 30,000*l*. In the dispute which the college of physicians had with Dr. Schomberg, about 1750, Dr. Battie, who was at that time one of the censors, took a very active part against that gentleman. In 1751, he published "*De Principiis Animalibus Exercitationes* in Coll. Reg. Medicorum," in three parts; which were followed, the year after, by a fourth. In 1757, being then physician to St. Luke's hospital, and master of a private mad-house near Wood's close in the road to Islington, he published in 4to, "*A Treatise on Madness*:" in which, having thrown out some censures on the medical practice formerly used in Bethlem hospital, he was replied to, and severely animadverted on, by Dr. John Monro, whose father had been lightly spoken of in the forementioned treatise. In 1762, he published "*Aphorismi de cognoscendis et curandis morbis nonnullis ad principia accommodati*." February 1763, he was examined before a committee of the House of Commons, on the state of

the private mad-houses in this kingdom ; and received in their printed report a testimony, very honourable to his abilities.

In 1776, Dr. Bartie was seized with a paralytic stroke, of which he died June the 13th, in his seventy-fifth year.

BAUDIUS (DOMINIC), professor of history in the university of Leyden, was born at Lisse, August 8, 1561. He began his studies at Aix la Chapelle, and continued them at Leyden. He removed thence to Geneva, where he studied divinity: after residing here some time, he returned to Ghent, thence to Leyden, where he applied to the civil law, and was admitted doctor of law, June 1585. Soon after, he accompanied the ambassadors from the States to England, and during his residence here became acquainted with several persons of distinction, particularly the famous Sir Philip Sidney.

He was admitted advocate at the Hague, the 5th of January, 1587; but being soon tired of the bar, went to France, where he remained ten years. He was much esteemed in that kingdom, and gained many friends. Achilles de Harlai, first president of the parliament of Paris, got him to be admitted advocate of the parliament of Paris in 1592. In 1602, he went to England with Christopher de Harlai, the president's son, who was sent ambassador thither by Henry the Great. This same year, having been named professor of eloquence at Leyden, he went and settled in that university. He read lectures on history after the death of Morula, and was permitted also to do the same on the civil law. In 1611, the States conferred upon him the office of historiographer in conjunction with Meursius; and in consequence thereof he wrote "The History of the Truce." Baudius is an elegant prose-writer, as appears from his "Letters," many of which were published after his death. He was also an excellent Latin poet: the first edition of his poems was printed in 1587; they consist of verses of all the different measures: he published separately a book of iambics in 1591, dedicated to Cardinal Bourbon. Some of his poems he dedicated to the king of England; others to the prince of Wales, in the edition of 1607, and went over to England to present them.

Baudius was a strenuous advocate for a truce betwixt the States and Spain: two orations he published on this subject, though without his name, had very high proved his destruction: Prince Maurice was made to believe he was affronted in them, and the author was said to have been bribed by the French ambassador to write upon the truce. He was obliged to write to the prince and his secretary, in order to vindicate himself: and in his vindication he laments his unhappy fate in being exposed to the malice of so many slanderers, who put wrong interpretations on his words. Some verses, which he wrote in praise of the marquis of Spinola, occasioned him also a good deal of trouble: the marquis came to Holland before any thing

thing was concluded either of the peace or truce; and though Baudius had printed the poem, yet he kept the copies of it, till it might be seen more evidently upon what account this minister came: he gave them only to his most intimate friends. It being known however that the poem was printed, he was very near being banished for it.

Baudius was addicted to women as well as wine, to such a degree as exposed him to the public ridicule; and several sarcaistical jokes were printed against him on this account. He died at Leyden, August 22, 1613.

BAUTRU, a celebrated wit, and one of the first members of the French academy, was born at Paris, in 1588, and died there in 1665. He was the delight of all the ministers at court, of all the favourites, and of all the great in general. He was indeed a kind of a fool among them; who, while he played the buffoon, took the usual privilege of saying what he pleased. Many of his *bons mots* are preserved. Once, when he was in Spain, having been to see the famous library of the Escorial, where he found a very ignorant librarian, the king of Spain asked him what he had remarked? To whom Bautru replied, that "the library was a very fine one; but your majesty," adds he, "should make your librarian treasurer of your finances." "Why so?" "Because," says Bautru, "he never touches what he is entrusted with."

BAXTER (RICHARD), an eminent nonconformist divine, born Nov. 12, 1615, at Rowton, near High Ercal, in Shropshire. He was unlucky as to his education, by falling into the hands of ignorant schoolmasters; neither had he the advantage of an academical education, his parents having accepted of a proposal of putting him under Mr. Wickstead, chaplain to the council of Ludlow: but this did not answer their expectation. When he had remained in this situation about a year and a half, he returned to his father's. In 1633, Mr. Wickstead persuaded him to lay aside his studies, and to think of making his fortune at court. He accordingly came to Whitehall, and was recommended to Sir Henry Herbert, master of the revels, by whom he was very kindly received; but, in the space of a month, being tired of a court life, he returned to the country, where he resumed his studies, and Mr. Richard Foley of Stourbridge got him appointed master of the free school at Dudley, with an assistant under him. In 1638, he applied to the bishop of Winchester for holy orders, which he received, having at that time no scruples about conformity to the church of England.

In 1640, he was invited to be minister of Kidderminster, which he accepted; and had been here two years when the civil war broke out. He was a favourer of the parliament, which exposed him to some inconveniencies, and obliged him to retire to Gloucester, but being strongly solicited he returned to Kidderminster. However,

not finding himself safe in this place, he again quitted it, and took up his residence at Coventry: here he lived in perfect quiet, preaching once every Sunday to the garrison, and once to the town's people. After Naseby fight, he was appointed chaplain to Colonel Whalley's regiment, and was present at several sieges. He was obliged to leave the army in 1657, by a sudden illness, and retired to Sir Thomas Rouse's, where he continued a long time in a languishing state of health. He afterwards returned to Kidderminster, where he continued to preach with great success. When Cromwell gained the superiority, Mr. Baxter expressed his dissatisfaction to his measures, but did not think proper to preach against him from the pulpit.

Mr. Baxter came to London a little before the deposition of Richard Cromwell, and preached before the parliament the day preceding that on which they voted the king's return. He preached likewise before the lord mayor at St. Paul's a thanksgiving-sermon for General Monk's success. Upon the king's restoration he was appointed one of his chaplains in ordinary. He assisted at the conference at the Savoy as one of the commissioners, when they drew up a reformed liturgy. He was offered the bishopric of Hereford by the lord chancellor Clarendon, which he refused, and gave his lordship his reasons for not accepting of it, in a letter: he required no favour but that of being permitted to continue minister at Kidderminster, but could not obtain it. Being thus disappointed, he preached occasionally about the city of London, having a licence from Bishop Sheldon, upon his subscribing a promise not to preach any thing against the doctrine or ceremonies of the church. May 15, 1662, he preached his farewell sermon at Blackfriars, and afterwards retired to Acton in Middlesex. In 1665, during the plague, he went to Richard Hampden's, esq. in Buckinghamshire, and when it ceased returned to Acton. He continued here as long as the act against conventicles was in force, and when that was expired, had so many auditors that he wanted room: hereupon, by a warrant, signed by two justices, he was committed for six months to New Prison gaol; but having at length procured an habeas corpus, he was discharged, and removed to Totteridge near Barnet.

After the indulgence in 1672, he returned to London, and the times appearing more favourable about two years after, he built a meeting house in Oxenden-street, where he had preached but once, when a resolution was formed to take him by surprise, and send him to the county gaol, on the Oxford act; which misfortune he escaped, but the person who happened to preach for him was sent to the Gate-house, where he was confined three months. After having been three years kept out of his meeting-house, he took another in Swallow-street, but was likewise prevented from preaching there, a guard having been placed for many Sundays to hinder his entrance.

In 1682, he was seized by a warrant, for coming within five miles of a corporation, and five more warrants were served upon him to distrain for 195l. as a penalty for five sermons he had preached,

ed, so that his books and goods were sold. He was not, however, imprisoned on this occasion, which was owing to Dr. Thomas Cox, who went to five justices of the peace, before whom he swore that Mr. Baxter was in such a bad state of health, that he could not go to prison without danger of death. In the beginning of 1685, he was committed to the King's Bench prison, by a warrant from the Lord Chief Justice Jeffries, for his *Paraphrase* on the New Testament; and on May 18th, of the same year, he was tried in the court of King's Bench, and found guilty. He was condemned to prison for two years; but, in 1686, King James, by the mediation of the Lord Powis, granted him a pardon; and on November the 24th, he was discharged out of the King's Bench. He died December 8, 1691.

Mr. Baxter wrote a vast number of books; Mr. Long of Exeter says fourscore; Dr. Calamy, one hundred and twenty; and others say more. His practical works have been published in four volumes folio. Bishop Burnet, in the *History of his Own Times*, calls him "A man of great piety; and says, that if he had not meddled with too many things, he would have been esteemed one of the most learned men of the age."

BAXTER (WILLIAM), nephew to the above, an eminent grammarian and critic, was born in 1650, at Lanugany in Shropshire. His education was much neglected in his younger years; for, at the age of eighteen, when he went to the school at Harrow on the Hill, in Middlesex, he knew not one letter in a book, nor understood one word of any language but Welsh: but soon retrieved his lost time, and became a man of great learning. He applied chiefly to the study of antiquities and philology, in which he composed several books. In 1679, he published a grammar on the Latin tongue; and in 1695, an edition of *Anacreon*, afterwards reprinted in 1710, with improvements; in 1710, an edition of *Horace*; and, in 1719, his *Dictionary of the British Antiquities*. His *Glossary, or Dictionary of the Roman Antiquities*, which goes no farther than the letter A, was published in 1726, by the reverend Mr. Moses Williams; and, in 1732, he put out proposals for printing his *Notes on Juvenal*. Mr. Baxter had also a share in the English translation of *Plutarch* by several hands. He was a great master of the ancient British and Irish tongues, and well skilled in the Latin and Greek as well as the northern and eastern languages. He kept a correspondence with most of the learned men of his time, especially with the famous antiquarian Mr. Edward Lhwyd. Some of Mr. Baxter's letters to him are published in his "*Glossarium antiquitatum Romanarum*." There are likewise in the "*Philosophical Transactions*" two letters of his to Dr. Harwood, one concerning the town of Veroconium, or Wroxeter in Shropshire, and the other concerning the hypocausta, or sweating-houses of the ancients; and another

to Dr. Hans Sloane, secretary to the Royal Society, containing an abstract of Mr. Lhwyd's "*Archæologia Britannica*."

Mr. Baxter spent most of his life in educating youth: for some years he kept a boarding school at Tottenham High-crofts in Middlesex, where he remained till he was chosen master of the Mercers' school in London. In this situation he continued above twenty years, but resigned before his death; which happened on the 31st of May, 1723.

BAXTER (ANDREW), a very ingenious writer of Scotland, was born in 1686, or 1687, at Old Aberdeen, of which city his father was a merchant, and educated in King's college there. His principal employment was that of a private tutor to young gentlemen; and among others of his pupils were Lord Grey, Lord Blantyre, and Mr. Hay of Drummelzier. About 1724, he married the daughter of a clergyman in the shire of Berwick. A few years after he published in 4to, "*An Enquiry into the Nature of the Human Soul, wherein it's Immateriality is evinced from the Principles of Reason and Philosophy*;" without date. In 1741, he went abroad with Mr. Hay, and resided some years at Utrecht; having there also Lord Blantyre under his care. He made excursions from thence into Flanders, France, and Germany; his wife and family residing, in the mean time, chiefly at Berwick upon Tweed. He returned to Scotland in 1747, and resided till his death at Whittingham, in the shire of East Lothian. He drew up, for the use of his pupils and his son, a piece, entitled, "*Matho: sive, Cosmotheoria puerilis, Dialogus*." This was afterwards greatly enlarged, and published in English, in two volumes, 8vo. In 1750, was published, "*An Appendix to his Enquiry into the Nature of the Human Soul*;" wherein he endeavours to remove some difficulties, which had been started against his notions of the "*vis inertię*" of matter, by MacLaurin, in his "*Account of Sir Isaac Newton's Philosophical Discoveries*." To this piece Mr. Baxter prefixed a dedication to Mr. John Wilkes, with whom he had commenced an acquaintance abroad. He died this year, April the 23d, after suffering for some months under a complication of disorders. He was a very ingenious and knowing man: the French, German, and Dutch languages were spoken by him with much ease, the Italian tolerably; and he wrote and read them all, together with the Spanish. He was a man also of great integrity, humanity, and candour.

BAYLE (PETER), author of the *Historical and Critical Dictionary*, born November 18, 1647, at Carla, a small town in the county of Foix, was the son of John Bayle, a Protestant minister. Peter gave early proofs of a fine genius, which his father cultivated with the utmost care: he himself taught him the Latin and Greek languages, and sent him to the Protestant academy at Puy-laurens in

in 1666. The same year, when upon a visit to his father, he applied so closely to his studies, that it brought upon him an illness which kept him at Carla above eighteen months. Upon his recovery he returned to Puylaurens to prosecute his studies: afterwards went to Toulouse in 1669, and attended the lectures in the Jesuits college. The controversial books which he read at Puylaurens raised several scruples in his mind with regard to the Protestant religion; his doubts were increased by some disputes he had with a priest, who lodged in the same house with him at Toulouse. He thought the Protestant tenets were false, because he could not answer all the arguments raised against them, so that about a month after his arrival at Toulouse he embraced the Roman catholic religion. This was matter of great concern to all his relations. Mr. Bertier, bishop of Rieux, rightly judging, that after this step young Bayle had no reason to expect any assistance from his relations, took upon him the charge of his maintenance. They piqued themselves much at Toulouse upon the acquisition of so promising a young man. When it came to his turn to defend theses publicly, the most distinguished persons of the clergy, parliament, and city assisted there, so that there had hardly ever been seen in the university a more splendid and numerous audience. The theses were dedicated to the Virgin, and adorned with her picture, which was ornamented with several emblematical figures.

Some time after Mr. Bayle's conversion, Mr. Naudis de Bruguier, a young gentleman of great wit and penetration, and a relation of his, happened to come to Toulouse, where he lodged in the same house with him. They disputed warmly about religion, and after having pushed the arguments on both sides with great vigour, they used to examine them over again coolly. These familiar disputes often puzzled Mr. Bayle, and made him distrust several opinions of the church of Rome, so that he secretly condemned himself for having embraced them too precipitately. Some time after Mr. de Pradals came to Toulouse, whom Mr. Bayle's father had desired to visit him, hoping he would in a little time gain his confidence; and this gentleman so far succeeded, that Bayle one day owned to him his having been too hasty in entering into the church of Rome, since he now found several of her doctrines contrary to reason and scripture. August 1670, he departed secretly from Toulouse, where he had staid eighteen months, and retired to Mazeres in the Lauragais, to a country house of Mr. du Vivie. His elder brother came thither the day after, with some ministers of the neighbourhood; and next day Mr. Rival, minister of Saverdun, received his abjuration in presence of his elder brother and two other ministers, and they obliged him instantly to set out for Geneva. Soon after his arrival here, Mr. de Normandie, a syndic of the republic, having heard of his great character and abilities, employed him as tutor to his sons. Mr. Bafnage at that time lodged with this gentleman, and it was here

Mr. Bayle commenced his acquaintance with him. When he had been about two years at Geneva, at Mr. Basnage's recommendation he entered into the family of the count de Dhona lord of Copet, as tutor to his children; but not liking the solitary life he led in this family, he left it, and went to Roan in Normandy, where he was employed as tutor to a merchant's son: but he soon grew tired of this place also. His great ambition was to be at Paris; he went accordingly thither in March 1675, and, at the recommendation of the marquis de Ruigny, was chosen tutor to messieurs de Beringhen, brothers to M. de Beringhen, counsellor in the parliament of Paris.

Some months after his arrival at Paris, there being a vacancy of a professorship of philosophy at Sedan, Mr. Basnage proposed Mr. Bayle to Mr. Jurieu, who promised to serve him to the utmost of his power, and desired Mr. Basnage to write to him to come immediately to Sedan. But Mr. Bayle excused himself, fearing lest if it should be known that he had changed his religion, which was a secret to every body in that country but Mr. Basnage, it might bring him into trouble, and the Roman Catholics from thence take occasion to disturb the Protestants at Sedan. Mr. Jurieu was extremely surprized at his refusal; and even when Mr. Basnage communicated the reason, he was of opinion it ought not to hinder Mr. Bayle's coming, since he and Mr. Basnage being the only persons privy to the secret, Mr. Bayle could run no manner of danger. Mr. Basnage therefore wrote again to Mr. Bayle, and prevailed with him to come to Sedan. He had three competitors, all natives of Sedan, the friends of whom endeavoured to raise prejudices against him, because he was a stranger. But the affair being left to be determined by dispute, and the candidates having agreed to make their theses without books or preparation Mr. Bayle defended his theses with such perspicuity and strength of argument, that, in spite of all the interest of his adversaries, the senate of the university determined it in his favour; and notwithstanding the opposition he met with upon his first coming to Sedan, his merit soon procured him universal esteem.

In 1680, an affair of the duke of Luxemburgh made a great noise: he had been accused of impieties, sorcery, and poisonings, but was acquitted, and the process against him suppressed. Mr. Bayle, having been at Paris during the harvest-vacation, had heard many particulars concerning this affair. He composed an harangue on the subject, wherein the marshal is supposed to vindicate himself before his judges. This speech is a smart satire upon the duke and some other persons. He afterwards wrote one more satirical, by way of criticism upon the harangue. He sent these two pieces to Mr. Minutoli, desiring his opinion of them; and, that he might speak his mind more freely, he concealed his being the author. About this time father de Valois, a Jesuit of Caen, published a book, wherein he maintained that the sentiments of M. Des Cartes concerning

concerning the essence and properties of body, were repugnant to the doctrine of the church, and agreeable to the errors of Calvin on the subject of the eucharist. Mr. Bayle read this performance, and judged it well done. He was of opinion the author had incontestibly proved the point in question, to wit, that M. Des Cartes's principles were contrary to the faith of the church of Rome, and agreeable to the doctrine of Calvin. He took occasion from thence to write his "*Sentimens de M. Des Cartes touchant l'Essence,*" &c. wherein he maintained Des Cartes's principles, and answered all the arguments by which Father de Valois had endeavoured to confute them.

The great comet, which appeared December 1680, having filled the generality of people with fear and astonishment, induced Mr. Bayle to think of writing a letter on this subject, to be inserted in the "*Mercure Galant*;" but finding he had such abundance of matter as exceeded the bounds of a letter for that periodical work, he resolved to print it by itself, and accordingly sent it to M. de Vise. He desired M. de Vise to give it to his printer, and to procure a licence for it from M. de la Reynie, lieutenant of the police, or a privilege from the king, if that was necessary; but M. de Vise having returned for answer, that M. de la Reynie being unwilling to take upon him the consequences of printing it, it would be necessary to obtain the approbation of the doctors before a royal privilege could be applied for; which being a tedious and difficult affair, Mr. Bayle gave over all thoughts of having it printed at Paris.

The Protestants in France were at this time in a distressed situation; not a year passed without some infringement of the edict of Nantz, and it was at length resolved to shut up their academies. That at Sedan was accordingly suppressed by an arret of Lewis XIV. dated the 9th of July, 1681. Mr. Bayle staid six or seven weeks at Sedan after the suppression of the academy, expecting letters of invitation from Holland; but not receiving any during that time, he left Sedan the 2d of September, and arrived at Paris the 7th of the same month, not being determined whether he should go to Rotterdam or England, or continue in France; but whilst he was in this uncertainty, he received an invitation to Rotterdam, for which place he accordingly set out, and arrived there the 30th of October, 1681. He was appointed professor of philosophy and history, with a salary of five hundred guilders per annum. The year following he published his "*Letter concerning Comets*;" and Father Maimbourg having published about this time his "*History of Calvinism*," wherein he endeavours to draw upon the Protestants the contempt and resentment of the Catholics, Mr. Bayle wrote a piece to confute his History: in this he has inserted several circumstances relating to the life and disputes of Mr. Maimbourg.

The reputation which Mr. Bayle had now acquired, induced the states of Friesland, in 1684, to offer him a professorship in their

university ; but he wrote them a letter of thanks, and declined the offer. This same year he began to publish his "*Nouvelles de la Republique des Lettres*;" and the year following he wrote a second part to his "*Censure on the History of Mr. Mainbourg*."

In 1686 he was drawn into a dispute in relation to the famous Christiana queen of Sweden. In his "*Journal for April*," he took notice of a printed letter, supposed to have been written by her Swedish majesty to the Chevalier de Terlon, wherein she condemns the persecution of the Protestants in France. He inserted the letter itself in his "*Journal for May*," and in that of "*June*" following he says, "What we hinted at in our last month is confirmed to us from day to day, that Christiana is the real author of the letter concerning the persecutions in France, which is ascribed to her; it is a remainder of Protestantism." Mr. Bayle received an anonymous letter, the author of which says, that he wrote to him of his own accord, being in duty bound to it, as a servant of the queen. He complains that Mr. Bayle, speaking of her majesty, called her only Christiana, without any title; he finds also great fault with his calling the letter "a remainder of Protestantism." He blames him likewise for inserting the words "I am," in the conclusion of the letter. "These words," says this anonymous writer, "are not her majesty's; a queen, as she is, cannot employ these words but with regard to a very few persons, and Mr. de Terlon is not of that number." Mr. Bayle wrote a vindication of himself as to these particulars, with which the author of the anonymous letter declared himself satisfied, excepting what related to "the remainder of Protestantism." He would not admit of the defence with regard to that expression; and, in another letter, advised him to retract that expression. Mr. Bayle accordingly did retract it, after he had received a letter from the queen, desiring him to do so.

The persecution which the Protestants at this time suffered in France affected Mr. Bayle extremely. He made occasionally some reflections on their sufferings in his "*Journal*," and he wrote a pamphlet also on the subject. Some time after he published his "*Commentaire Philosophique*," upon these words, "Compel them to come in:" but the great application he gave to this and his other works threw him into a fit of sickness, which obliged him to discontinue his "*Literary Journal*." Being advised to try a change of air, he left Rotterdam, and went to Cleves, whence, after having continued some time, he removed to Aix la Chapelle, and thence returned to Rotterdam. In 1690 the famous book entitled "*Avis aux Refugiez*," &c. made it's appearance: Mr. Jurieu, who took Mr. Bayle for the author, wrote a piece against it, and prefixed an advice to the public, wherein he calls Mr. Bayle a profane person, and a traitor engaged in a conspiracy against the state. As soon as Mr. Bayle had read this libel against him, he went to the Grand Schout of Rotterdam, and offered to go to prison, provided his accuser would accompany him, and undergo the punishment he deserved

if the accusation was found unjust. He published also an answer to Mr. Jurieu's charge; and as his reputation, nay his very life, was at stake, in case the accusation of treason was proved, he therefore thought himself not obliged to keep any terms with his accuser, and attacked him with the utmost severity. Mr. Jurieu lost all patience: he applied himself to the magistrates of Amsterdam, who advised him to a reconciliation with Mr. Bayle, and enjoined them not to publish any thing against each other till it was examined by Mr. Boyer, the pensioner of Rotterdam. But, notwithstanding this prohibition, Mr. Jurieu attacked Mr. Bayle again with so much passion, that he forced him to write a new vindication of himself.

In November, 1690, Mr. de Beauval advertised in his "Journal," a scheme for a "Critical Dictionary." This was the work of Mr. Bayle. The articles of the three first letters of the alphabet were already prepared; but a dispute happening betwixt him and Mr. de Beauval, obliged him for some time to lay aside the work: nor did he resume it till May 1692, when he published his scheme; but the public not approving of his plan, he threw it into a different form, and the first volume was published in August 1695, and the second the October following. The work was extremely well received by the public, but it engaged him in fresh disputes, particularly with M. Jurieu and the Abbé Renaudot. Mr. Jurieu published a piece wherein he endeavoured to engage the ecclesiastical assemblies to condemn the Dictionary: he presented it to the senate sitting at Delft, but they took no notice of the affair. The consistory of Rotterdam granted Mr. Bayle a hearing; and after having heard his answers to their remarks on his Dictionary, declared themselves satisfied, and advised him to communicate this to the public.

Mr. Bayle was a most laborious and indefatigable writer. In one of his letters to Des Maizeaux, he says, that since his twentieth year he hardly remembers to have had any leisure. His intense application contributed perhaps to impair his constitution, for it soon began to decline. He had a decay of the lungs, which weakened him considerably; and as this was a distemper which had cut off several of his family, he judged it to be mortal, and would take no medicines. He died the 28th of December, 1706, after he had been writing the greatest part of the day. He wrote several books, besides what we have mentioned, many of which were in his own defence, against attacks he had received from the Abbé Renaudot, M. le Clerc, M. Jaquelot, and others.

BAYLY (LEWIS), author of that most memorable book entitled "The Practice of Piety," was born at Caermarthen, in Wales, educated at Oxford, made minister of Evesham, in Worcestershire, about 1611, became chaplain to King James, and promoted to the see of Bangor in 1616. His book is dedicated "to the high and mighty prince, Charles Prince of Wales;" and the author tells his
highness

highness, that "he had endeavoured to extract out of the chaos of endless controversies the old practice of true piety, which flourished before these controversies were hatched." The design was good; and the reception this book has met with may be known from the number of it's editions, that in 8vo, 1734, being the fifty-ninth. This prelate died in 1634.

BAYLY (THOMAS), son of the preceding, was educated at Cambridge, and having commenced bachelor of arts, was presented to the subdeanery of Wells by Charles I. in 1638. In 1644 he retired, with other loyalists, to Oxford; and two years after we find him, with the marquis of Worcester, in Ragland castle. When this was surrendered to the parliament army, he travelled into France and other countries; but returned the year after the king's death, and published at London, in 8vo. a book, entitled "Certamen Religiosum; or, A Conference between King Charles I. and Henry late Marquis of Worcester, concerning Religion, in Ragland Castle. Anno 1646." But this conference was believed to have no real foundation, and considered as nothing else than a prologue to the declaring of himself a Papist. The same year, 1649, he published "The Royal Charter granted unto Kings by God himself," &c. to which is added, "A Treatise, wherein is proved that Episcopacy is Jure divino," 8vo. These writings giving offence, occasioned him to be searched out, and committed to Newgate; whence escaping, he retired to Holland, and became a flaming Roman Catholic. During his confinement in Newgate, he wrote a piece entitled "Herba Parietis; or, The Wall Flower, as it grows out of the Stone Chamber belonging to the Metropolitan Prison." Some time after he left Holland, and settled at Donay; where he published another book, entitled, "The End to Controversy between the Roman Catholic and Protestant Religions. At last this singular person went to Italy, where he lived and died extremely poor.

BAYNES (Sir THOMAS), an eminent physician, and professor of music at Gresham college, in London, was born about the year 1622, and educated at Christ's college, in Cambridge, under the tuition of the learned Dr. Henry More, where he took the degree of bachelor of arts about the year 1642. In 1649 he took the degree of master of arts, after which time he applied himself to the study of physic. He went into Italy in company with Mr. Finch (afterwards Sir John), with whom he had contracted the greatest friendship; and at Padua they were both created doctors of physic. Upon the restoration of King Charles II. in 1660, Mr. Baynes and Mr. Finch returned into England, and the same year their grace was passed at Cambridge, for creating them doctors of physic in that university. On the 26th of February following, Mr. Baynes, together

ther with Sir John Finch, was admitted a fellow extraordinary of the College of Physicians of London. Dr. Petty having resigned his professorship of music in Gresham college, Dr. Baynes was chosen to succeed him, the 8th of March, 1660; and the 26th of June following, he and his friend Sir John Finch were admitted graduates in physic at Cambridge, in pursuance of the grace passed in their favour the year before. The winter following, this inseparable pair of friends designed to have made a second tour into Italy, but did not execute their design. The 20th of March, 1663, they were elected fellows of the Royal Society, upon the first choice made by the council, after the grant of their charter, of which they had been members before, and May 15, 1661, had, with several others, been nominated a committee for a library (at Gresham college), and for examining of the generation of insects. In March, 1664, Dr. Baynes accompanied Sir John Finch to Florence, where that gentleman was appointed his majesty's resident, and returned back with him into England in 1670. Towards the end of the year 1672, Sir John being appointed the king's ambassador to the grand seignior, Dr. Baynes was ordered to attend him as his physician, and before he left England received from his majesty the honour of knighthood. Nine years after, Sir Thomas still continuing in Turkey, the Gresham committee, taking into consideration his long absence without supplying the duty of his place, thought fit to dismiss him from his professorship, and on the 9th of August, 1681, chose Mr. William Perry in his room. The news of this dismission could not reach Sir Thomas Baynes; for he died at Constantinople the 5th of the following month.

BEALE (MARY), a portrait painter in the reign of Charles II. was daughter of Mr. Cradock, minister of Walton-upon-Thames, but born in Suffolk, in 1632. She was assiduous in copying the works of Sir Peter Lely and Vandyke. She painted in oil, water colours, and crayons, and had much business. She was little inferior to any of her contemporaries, either for colouring, strength, force, or life. In the manuscripts of Mr. Oldys, she is celebrated for her poetry, as well as for her painting; and is styled "that masculine poet, as well as painter, the incomparable Mrs. Beale." In Dr. S. Woodford's translation of the Psalms, are two or three versions of particular Psalms by Mrs. Beale; whom in his preface he calls "an absolutely compleat gentlewoman." She died Dec. 28. 1697, in her 66th year. She had two sons, who both exercised the art of painting some little time; one of them afterwards studied physic under Dr. Sydenham, and practised at Coventry, where he and his father died.

BEATON, or BETON, (DAVID), archbishop of St. Andrew's, in Scotland, and cardinal of the Roman church, was born 1494, and

and educated in the university of St. Andrew's. He was afterwards sent over to the university of Paris, where he studied divinity; and when he attained a proper age, entered into holy orders. In 1519 he was appointed resident at the court of France; about the same time his uncle, James Beaton, archbishop of Glasgow, conferred upon him the rectory of Campsley; and in 1523 his uncle, being then archbishop of St. Andrew's, gave him the abbacy of Aberbrothock. David returned to Scotland in 1525, and in 1528 was made lord privy seal. In 1533 he was sent again to France, in conjunction with Sir Thomas Erskine, to confirm the leagues subsisting betwixt the two kingdoms, and to bring about a marriage for King James V. with Magdalene, daughter of his Christian majesty; but the princess being at this time in a very bad state of health, the marriage could not then take effect. During his residence, however, at the French court, he received many favours from his Christian majesty. King James having gone over to France, had the princess Magdalene given him in person, whom he espoused Jan. 1, 1537. Beaton returned to Scotland with their majesties, where they arrived the 29th of May; but the death of the queen having happened the July following, he was sent over again to Paris, to negotiate a second marriage for the king with lady Mary, daughter to the duke of Guise; and during his stay at this time at the court of France, he was consecrated bishop of Mirepoix. All things being settled in regard to the marriage, in the month of June he embarked with the new queen for Scotland, where they arrived in July, and the nuptials were celebrated at St. Andrew's.

Beaton, though at this time only coadjutor of St. Andrew's, yet had all the power and authority of the archbishop; and in order to strengthen the Catholic interest in Scotland, Pope Paul III. raised him to a cardinalship, by the title of St. Stephen in Monte Cœlo, December the 20th, 1538. King Henry VIII. having intelligence of the ends proposed by the pope in creating him a cardinal, sent a very able minister to King James, with particular instructions upon a deep scheme to procure the cardinal's disgrace; but it did not take effect. A few months after, the old archbishop dying, the cardinal succeeded, and it was upon this promotion that he began to shew his warm and persecuting zeal for the church of Rome. When the king died, there being none so near him as the cardinal, it was from thence suggested by his enemies that he forged his will; and it was set aside, notwithstanding he had it proclaimed over the cross of Edinburgh, in order to establish the regency in the earls of Argyle, Huntley, Arran, and himself. He was excluded from the government, and the earl of Arran was declared sole regent during the minority of Queen Mary. This was chiefly effected by the noblemen in the English interest, who, after having sent the cardinal prisoner to Blackness castle, managed the public affairs as they pleased. Things did not remain long, however, in this situation; for the ambitious

bitious enterprising cardinal, though confined, raised so strong a party, that the regent, knowing not how to proceed, began to dislike his former system, and having at length resolved to abandon it, released the cardinal, and became reconciled to him. Upon the young queen's coronation, the cardinal was again admitted of the council, and had the high office of chancellor conferred upon him; and such was now his influence with the regent, that he got him to solicit the court of Rome to appoint him legate à latere from the pope, which was accordingly done. His authority being now firmly established, he began again to promote the Popish cause with his utmost efforts. Towards the end of 1545 he visited some parts of his diocese, attended with the lord governor, and others of the nobility, and ordered several persons to be executed for heresy, among whom was Mr. George Withart.

Soon after the death of Mr. Withart, the cardinal went to Finhaven, the seat of the earl of Crawford, to solemnize a marriage between the eldest son of that nobleman and his daughter Margaret. Whilst he was thus employed, intelligence came that the king of England was making great preparations to invade the Scottish coasts. Upon this he immediately returned to St. Andrew's, and appointed a day for the nobility and gentry of that country, which lies much exposed to the sea, to meet and consult what was proper to be done upon this occasion. He likewise began to fortify his own castle much stronger than ever it had been before. Whilst he was busy about these matters, there came to him Norman Lesley, eldest son to the earl of Rothes, to solicit him for some favour, who, having met with a refusal, was highly exasperated thereby, and went away in great displeasure. His uncle, Mr. John Lesley, a violent enemy to the cardinal, greatly aggravated this injury to his nephew, who being passionate, and of a daring spirit, entered into a conspiracy with his uncle, and some others, to cut off the cardinal. The accomplices met early in the morning, on Saturday the 29th of May. The first thing they did was to seize the porter of the castle, and to secure the gate; they then turned out all the servants, and several workmen. This was performed with so little noise, that the cardinal was not waked till they knocked at his chamber-door, upon which he cried out, "Who is there?" John Lesley answered, "My name is Lesley." Which Lesley?" replied the cardinal; "Is it Norman?" It was answered, that he must open the door to those who were there; but being afraid, he secured the door in the best manner he could. Whilst they were endeavouring to force it open, the cardinal called to them, "Will you have my life?" John Lesley answered, "Perhaps we will." "Nay," replied the cardinal, "swear unto me, and I will open it." Some authors say, that upon a promise being given, that no violence should be offered, he opened the door: but however this be, as soon as they entered, John Lesley smote him twice or thrice, as did likewise Peter Carmichael,

but James Melvil, as Mr. Knox relates the fact, perceiving them to be in choler, said, " This work, and judgment of God, although it be secret, ought to be done with greater gravity; and, presenting the point of his sword, said, Repent thee of thy wicked life, but especially of the shedding the blood of that notable instrument of God, Mr. George Wishart, which albeit the flame of fire consumed before men, yet cries it for vengeance upon thee; and we from God are sent to revenge it. For here, before my God, I protest, that neither the hatred of thy person, the love of thy riches, nor the fear of any trouble thou couldst have done to me in particular, moved or moveth me to strike thee; but only because thou hast been, and remainest an obstinate enemy against Christ Jesus and his holy gospel." After having spoken thus, he stabbed him twice or thrice through the body: thus fell that famous prelate, a man of great parts, but of pride and ambition boundless, and withal an eminent instance of the instability of human grandeur.

BEAUCHAMP (RICHARD DE) earl of Warwick, and one of the most considerable persons in this kingdom in the fifteenth century, was born Jan. 28, 1381, at the manor-house Salwarpe in the county of Worcester, and had for his god-fathers, King Richard II. and Richard Scroope, then bishop of Coventry and Litchfield, and afterwards archbishop of York. He was made Knight of the Bath at the coronation of King Henry IV. in the year 1399, and in the fourth year of the same reign he had livery of his lands, and was retained to serve the king one whole year, with one hundred men at arms, and three hundred archers. The next year, which was 1404, on the coronation of the queen, he kept, according to the custom of those times, jousts, in which he behaved himself very gallantly. He was called the same year to do the crown more serious service, in that dangerous rebellion raised by Owen Glendower, against whom he behaved bravely, and took his standard in open battle. He was, likewise, in the famous battle at Shrewsbury, against the Percies, where he gained great honour, and was, not long after, made Knight of the Garter. In 1408, he obtained a licence from King Henry IV. to visit the holy sepulchre at Jerusalem, in pursuance of a vow he had made. From Jerusalem he came back to Venice, and was there nobly received. Thence he travelled into Russia, Lithuania, Poland, Prussia, Westphalia, and some countries of Germany, shewing great valour in divers tournaments whilst he was in those parts. No sooner was he returned into England, than he was, by indenture, dated 2d October, 12 Henry IV. retained with Henry Prince of Wales, afterwards king by the name of Henry V. to serve him as well in times of peace as war, both in this realm, upon, and beyond the seas. At the ceremony of the new king's coronation, he was constituted lord high steward. In the same year 1413, we find him one of the king's commissioners into France, to treat of a solid peace between

between the two kingdoms, to be strengthened and cemented by a marriage between the king his master and the Princess Catherine, daughter to the king of France. In the year 1415, he was declared captain of Calais, an office of great trust and honour in those days, and never conferred but upon a man of known abilities as a soldier, and of a clear unquestionable character in point of fidelity. In May 1417, King Henry sent him to the king of France, attended by a thousand men at arms, to treat of a marriage between him and that king's daughter, the Lady Catherine: but the dauphin knowing that this marriage was intended to defeat his succession, he sent a body of five thousand men, under the command of the earls of Vendosme and Lymosin, to obstruct his passage, to whom the earl gave battle, in which both those noblemen were killed, and one of them fell by the earl of Warwick's own hand, and about two thousand of their troops were either slain or taken. He then proceeded on his embassy, in which, notwithstanding the difficulties he had to struggle with, he very happily succeeded, to the king's great satisfaction. In the first of Henry VI. he was by indenture retained to be captain of Calais for two years; which fortress being besieged by Philip duke of Burgundy, now reconciled to the French, this noble earl, assisted by Humphrey duke of Gloucester, and Humphrey earl of Stafford, so gallantly defended it, that, after a long siege and great loss, the duke of Burgundy was forced to rise from before it. Upon the death of the duke of Bedford, who was regent of France for King Henry, the earl of Warwick was constituted lieutenant-general of the realm of France and duchy of Normandy, the highest honour a subject of England could receive. He executed this great and difficult employment with his usual wisdom and diligence, for the four last years of his life, and died in possession thereof in the castle of Roan, April the 30th, 1439.

BEAUCHAMP (HENRY DE), son to Richard earl of Warwick, was born at Hanley castle in Worcestershire, on the 22d of March, 1424. Being a young nobleman of great spirit and courage, he offered his service before he was full nineteen for the defence of Normandy, with which the king was so well pleased, that, by his charter, bearing date the second of April, in the twenty-second year of his reign, he created him Premier Earl of England, and for a distinction between him and all other earls, he farther granted him, and the heirs male of his body, leave to wear a gold coronet upon his head, as well in his own presence as elsewhere, in all such assemblies, and upon all feasts in which the like ornaments were worn. Within three days after this he advanced him to the rank of duke of Warwick, in consideration of the many virtues and great services of his father, granting him place in parliament and at all other meetings, next after the duke of Norfolk, before the duke of Buckingham; bestowing likewise a pension of forty pounds per annum, to be paid

by the sheriffs of Warwickshire and Leicestershire out of the revenues of those counties, towards the better support of that honour. But this extraordinary mark of the royal favour was not more kindly and gratefully received by the young duke of Warwick, than it was hatefully and enviously looked upon by the duke of Buckingham, who thought himself extremely injured thereby. In that reign every thing was apprehended from the feuds and disputes of the nobility; and therefore, to prevent any ill consequences that might arise from the differences between these two noblemen, this point was settled by an act of parliament; which declared, that from the second of December then next ensuing, they should take place of each other by turns, one that year, and the other the next, and so on as long as they should live together; the duke of Warwick to have the first year's precedence, and he which should survive, to take place of the other's heir male as long as he lived; and from that time the heir male of each was to take place of the other, according as it should happen, that he had livery of his lands before him. Besides these additional titles and marks of honour, the king gave Henry duke of Warwick more substantial proofs of his affection and gratitude, by granting him the reversion after the death of the duke of Gloucester, of the islands of Guernsey, Jersey, Sark, Erm, and Alderney, for the yearly tribute of a rose, to be paid at the feast of St. John the Baptist, as also of the manor and hundred of Bristol in Gloucestershire, for the yearly farm of sixty pounds, as also the castles and manors of the king within the forest of Dene, yielding and paying the yearly rent of one hundred pounds. But, as if all these honours and grants had been still insufficient to express the king's affection for this young nobleman, and his remembrance and respect for his father's services, Henry VI. went still farther, even to the utmost verge and extent of his prerogative, by declaring the said Henry duke of Warwick king of the island of Wight, and placing the crown upon his head with his own hands. As this was the highest honour the king could bestow, so it proved the last favour the duke could receive; since he was taken off in the flower of his age, at the castle of Hanley, where he was born, on the 11th of June, 1445, in the twenty-second year of his age.

BEAUCHAMP (JOHN DE) baron of Kidderminster, in the reign of Richard II. and the first baron created by patent in this kingdom. He was the son of Sir Richard Beauchamp of Holt, who was the grandson of William de Beauchamp of Elmeley, and brother to William de Beauchamp, the first earl of Warwick of that family. He was born in the year 1320, and by the death of his father inherited the lands of Holt in Worcestershire, 1 Edward III. He was early in the service of his prince; for 12 Edward III. when he was not more than twenty, he was in the expedition to Flanders, and in 20 Edward III. in France, and acquired reputation in both. In 1353, he was in Gascoigne, in the retinue of

of Thomas earl of Warwick, and continued there all the next year. In the thirty-third of the same reign he served again in France with much honour. In the forty-second of that king, he went over into that realm on the same account; and in 46 Edward III. he attended the king's son, John duke of Lancaster, in his expedition into Spain. By these long and faithful services to the crown, he so raised his credit at court, that in the sixth of Richard II. being then one of the esquires of the king's chamber, he had a grant of twenty marks per annum, out of the manor of Sutton, in the forest of Macclesfield in Cheshire. But growing more and more into the king's favour, he, in the ninth of the same reign, from the like considerations, and because he had received the honour of knighthood, under the king's banner displayed against Scotland, had an annuity granted him of one hundred marks, out of the king's rents and revenue in North Wales. But soon after he made a surrender of this annuity, and, instead thereof, had a considerable grant made him in Caermarthen-shire, and was also appointed chief-justice of North Wales, both for term of his life. He had also a special charter of divers liberties and privileges, as, well in vert and venison, as other things, in his lordship of Kidderminster, in the county of Worcester, granted him, much about the same time. By these repeated testimonies of royal kindness, Sir John Beauchamp, who was now advanced to be steward of the king's household, and one of his chief favourites, was encouraged to procure new gifts from the crown; and, therefore, in the eleventh year of King Richard, laying hold of the breaking out of a French war, Sir John Beauchamp obtained for himself, a grant of all the manors and lands belonging to the priory of Deerhurst in the county of Gloucester, then seized into the king's hands; as all other priories-alien were. By such grants he acquired a good estate; and to add an augmentation of honour to those of fortune, he procured himself to be created Baron Kidderminster by patent, limiting that honour to his heirs male; which became the precedent for future creations. It was thought that the king intended him farther honours, had not a sudden reverse of fortune put a stop to his master's power, and to his prosperity. This happened in the year 1388, when the duke of Gloucester, and other powerful lords, having first defeated the army raised by the king's favourite, whom he had created Duke of Ireland, marched on to London, and forced him to call a parliament. Amongst other noble persons then called to account for their past behaviour, our Lord Beauchamp was one, who was first removed from his office of treasurer of the king's household, then sent prisoner to Dover-castle, and lastly condemned and executed for high treason upon Tower-hill.

BEAUCHAMP (JOHN DE), son to Sir William de Beauchamp, constable of the castle of Gloucester, was, on the death of Richard de Beauchamp earl of Warwick, constituted one of the guardians of his son Henry. He purchased from Thomas de Botreax, the moiety

moiety of the manor of Alceſtor, and obtained from King Henry VI. a charter for various privileges and immunities to that place, as alſo the grant of another fair to be held there on the eve of St. Dunſtan, and to continue for two days following. He was in ſo great credit with that monarch, that in the twenty-fifth year of his reign, he was advanced by him to the dignity of Lord Beauchamp of Powyke, and had an annuity of ſixty pounds, out of the fee-farm of the city of Glouceſter. He was alſo conſtituted juſtice of South Wales, with power to execute that office by himſelf, or his ſufficient deputy. About three years after this, by the kindneſs of the ſame prince, he was promoted to the office of lord high-treaſurer of England, which he did not hold full two years, but retiring to a private life, died at a good old age, in the year 1475.

BEAUCHAMP (WILLIAM DE), Lord Bergavenny, was the younger ſon of Thomas de Beauchamp, earl of Warwick. He ſeems to have made his firſt campaign in 1366, under the famous John of Gaunt, duke of Lancaſter, in his expedition into Caſtile. He ſerved continually after this through that whole reign, ſometimes in Spain, ſometimes in France, by land ſometimes, and ſometimes by ſea. For theſe great ſervices and others expected from him, we find that in the firſt of Richard II. he was appointed governor of the caſtle and county of Pembroke, and in the fourth of the ſame king, lord chamberlain, with an annual penſion of two hundred pounds for life. The ſame year he was retained to ſerve by indenture with two hundred men at arms, and two hundred archers, under Edmund de Langley, earl of Cambridge, in Spain. In the ninth of King Richard, he attended the duke of Lancaſter into Spain, to ſupport his pretenſions to the crown of Caſtile. He was the next year conſtituted captain of the caſtles of Pembroke and Kilgarran in Wales, and holding ſtill his command of Calais, was appointed the king's commiſſioner to treat with the earl of Flanders. It was at this juncture he diſtinguiſhed himſelf in a manner ſo particular, that it deſerves to be for ever remembered. Amongſt other baſe ſchemes put into the head of King Richard II. by his favourites, one was, to retire, when the duke of Glouceſter and the other lords were near London with an army, to France, and there purchaſe the aſſiſtance of that monarch, by giving up to him moſt of the fortiſſes he then held in that realm. If it be ſome ſcandal to our country, that it produced men baſe enough to betray a young and inconfiderate prince into ſo foul a contrivance; we muſt allow that it is no leſs honourable for us, that this gallant Lord Bergavenny had the courage to ſtand in the gap to ſecure our poſſeſſions from being ſo ſhamefully given up, and, at the hazard of his life, to ſerve the king againſt his will, and merit his confidence by a noble act of diſobedience. For when all things were ready at home for carrying this dark deſign into execution, and the king ſent orders to this lord to quit his command, and tranſmit certain letters

to the court of France, he stoutly refused both. He declared with respect to the former, that he was intrusted with this important fortress, with the advice and consent of the nobility, and without their consent he would not render up his command. As for the letters (guessing at their tenor), instead of sending them to Paris, he transmitted them to the duke of Gloucester in England. He went still farther than this: for when John de la Pole, brother to the great favourite Suffolk, came with the king's orders to take from him the command of Calais, he not only refused to yield it into his hands, but seized him and carried him over prisoner to England, which at that time incensed the King to such a degree, as it entirely ruined the scheme of his ministers, that he caused the Lord Bergavenny, immediately after his arrival, to be arrested and committed to close custody; but soon after, either through fear or choice, caused him to be set at liberty again. In the first of Henry IV. we find him constituted justice of South Wales for life, and restored to the government of the town and castle of Pembroke and lordship of Tineby, with the addition of the castle and lordship of Kilgaran, and county of Osterlowe also for life, paying into the Exchequer seventy marks per annum. He died about the year 1411.

BEAUFORT (JOHN), eldest son of John of Gaunt duke of Lancaster, was born in Beaufort-castle in Anjou. In 1394, being then a knight, he accompanied his father into Gascoigne. He was advanced to the honour of earl of Somerset, in a parliament held at Westminster, by creation, bearing date 1396-7; and on September 29th, in a parliament held at the same place, was created marquis of Dorset; but this last honour being vacated, he was created the same day, September 29th, marquis of Somerset: notwithstanding which, he was summoned to parliament by the title only of marquis of Dorset; and by that denomination was made constable of Wallingford-castle, and steward of the honour of Wallingford, November 22, 1397; as also constable of Dover-castle, and warden of the Cinque-ports, on the 5th of February following; and not long after, King Richard the Second's lieutenant in Aquitain. He was likewise, on the 2d of February the same year, constituted admiral of all the king's fleet, both to the north and west. In 1397, he was one of those lords, who, at the great council at Nottingham, impeached Thomas duke of Gloucester, &c. of treason; for which he and the rest of them were adjudged, in the first parliament of King Henry IV. to lose their titles, and the estates that had been given them, at or since the last parliament, belonging to any of those persons they had impeached, or such as they enjoyed at the time of the duke of Gloucester's imprisonment. By this means, John Beaufort lost the title of marquis of Dorset, and retained only that of earl of Somerset; but soon ingratiating himself with the new king, who was his brother by the father's side, he was constituted by him chamberlain of England for life, February 9, 1399-1400. In

1401, he was retained by indenture to serve the king as governor of the town of Caermardlyn, and had his estate restored to him. He was also made captain of Calais, with it's marches. In 1401, or 1402, he was commissioned with others, to treat of a league of amity between the king of England and the duke of Gueldres. In 1402, the commons in parliament petitioned for his restitution, to the dignity of marquis; which he seemed unwilling to resume, because that title was new in this kingdom, he being the second on whom it was conferred: however, he accepted of it at last. In the year 1404, he had an assignation of the isle of Thanet, for the support of himself, and the garrison of Calais, which consisted of his soldiers; and was appointed ambassador to treat of a peace with the French. He also was one of the commissioners empowered to receive such sums of money as then remained unpaid for the ransom of John, king of France, taken prisoner at the battle of Cressly. And finally, in the eighth year of King Henry IV. was constituted admiral of the king's whole fleet, as well for the north as west. Having thus passed through many honourable employments, he departed this life on the 21st of April, 1410.

BEAUFORT (HENRY), bishop of Winchester, and cardinal priest of the Roman church, was the son of John of Gaunt, duke of Lancaster, by his third wife, Catherine Swinford. He studied for some years at Oxford, but had his education chiefly at Aix la Chapelle, where he applied himself to the civil and common law. Being of royal extraction, he was advanced very young to the prelacy, and was elected bishop of Lincoln in 1397, in the room of John Buckingham, who resigned. In 1399, he was chancellor of the university of Oxford, and at the same time dean of Wells. He was lord high chancellor of England in 1404, the fifth of his brother Henry IV. The next year he succeeded William of Wickham, by papal provision, in the see of Winchester, and received the spiritualities from the archbishop of Canterbury, in the bishop of London's palace, the 18th of March. He was again lord chancellor in 1414, the second of his nephew King Henry V. This prelate was one of King Henry the Sixth's guardians during his minority; and in 1424, the third of the young king's reign, he was a fourth time lord chancellor of England. There were perpetual jealousies and quarrels between the bishop of Winchester, and the protector, Humphrey duke of Gloucester, which ended in the ruin and death of the latter. About two years after, the bishop of Winchester received with great solemnity, in the church of Our Lady at Calais, a cardinal's hat, with the title of St. Eusebins, sent him by Pope Martin V. In September 1428, the new cardinal returned into England, with the character of the Pope's Legate lately conferred on him; and in his way to London, he was met by the lord mayor, aldermen, and the principal citizens on horseback, who conducted him with great honour to his lodgings in Southwark. He died June 11, 1447.

BEAUFORT

BEAUFORT (JOAN), queen of Scotland, was the eldest daughter of John Beaufort, earl of Somerset, son of John of Gaunt, by Margaret, daughter of Thomas Holland, earl of Kent, and niece to the famous Henry Beaufort, cardinal of St. Eusebius, and bishop of Winchester. In February 1423 she was married, with great solemnity, in the church of St. Mary Overrey, in Southwark, to James the First, king of Scotland, who had been prisoner in England ever since the 30th of March, 1404. Her portion was forty thousand marks. This match was procured by her uncle, the bishop of Winchester above mentioned, in order to strengthen and support his family by an alliance with the kingdom of Scotland. She set out, with the king her husband, for Scotland, in March 1423, being attended as far as Berwick by her father, and her uncle the cardinal; and on the 20th of that month arrived at Edinburgh. She was crowned with him the 22d of May, 1424. Through her merciful intercession with the king in 1427, she saved the life of Alexander lord of the isles, who had committed some acts of hostility; and in 1431 that of Archibald earl of Douglas, who was suspected of treason. The 16th of October, 1430, she was delivered at Stirling of two sons at one birth, which were baptized by the names of Alexander and James. Alexander died young, but James lived to succeed his father. In the year 1437 she received an information of a conspiracy forming against the king her husband's life; upon which she went post to him to Roxburgh, and informed him thereof: but notwithstanding her precaution, the king was most cruelly murdered in the Dominicans abbey at Perth, by the faction of Walter earl of Athol, his uncle, on the 21st of February, 1436-7, in the thirteenth year of his reign. When the ruffians entered the room, the queen, to her everlasting honour, so long shrouded the king from the assassins with her own body, that she received two wounds before she could be drawn off him. She married to her second husband, James Stewart, called the Black Knight, son to the lord of Lorne; and dying in the year 1446, was buried at Perth, near the king her first husband.

BEAUFORT (MARGARET), the foundress of Christ's and St. John's colleges, in Cambridge, was the only daughter and heir of John Beaufort, duke of Somerset (grandson of John of Gaunt, duke of Lancaster), and of Margaret Beauchamp, his wife. She was born at Bletchloe, in Bedfordshire, in the year 1441. About the fifteenth year of her age, she was married to Edmund of Haddam, earl of Richmond; by whom she had a son, named Henry, who was afterwards king, by the title of Henry VII. Some time after, she took for her second husband Sir Henry Stafford, second son to Henry duke of Buckingham, by whom she had no children. He dying about the year 1481, she had for her third husband Thomas Lord Stanley, afterwards earl of Derby.

On the 8th of September, 1502, she instituted two perpetual pub-

lic lectures in divinity, one at Oxford, and the other at Cambridge; each of which she endowed with twenty marks a year. In 1504, October 30, she founded a perpetual public preacher at Cambridge, with a salary of ten pounds a year, whose duty was to preach at least six sermons every year, at several churches (specified in the foundation) in the dioceses of London, Ely, and Lincoln. She also founded a perpetual chantry in the church of Winburne-minster, in Dorsetshire, for one priest to teach Grammar freely to all that would come, while the world should endure, with a stipend of ten pounds a year. But her noblest foundations were, the colleges of Christ and St. John, in Cambridge; the former, founded in the year 1505, for one master, twelve fellows, and forty-seven scholars; the latter, in the year 1508, for a master, and fifty fellows and scholars. The worthy foundress was eminent not only for her charity, but also for her exemplary piety, according to the manner of those superstitious times; and after having lived sixty-eight years, an ornament to her sex, and a public benefit to mankind, she departed this life at Westminster, the 29th of June, 1509, in the first year of her grandson King Henry the Eighth's reign.

BEAUMONT (Sir JOHN), son of Francis Beaumont, one of the judges of the Common Pleas in the reign of Queen Elizabeth, and brother to the celebrated dramatic poet, Francis Beaumont. He was born in 1582, at Grace Dieu, in Leicestershire, and was admitted gentleman commoner of Broadgate-hall, in Oxford, 1596. After having spent three years at the university, he removed to one of the inns of court, but soon quitted the study of the law, and retired to Leicestershire, where he married a lady of the Fortescue family. In 1626 he was knighted by King Charles, and died in the winter of 1628. In the youthful part of his life he applied himself to poetry, and published several pieces. He wrote "The Crown of Thorns," a poem, in eight books: there is likewise extant a miscellany of his, entitled "Bosworth Field." He has left us also the following translations from the Latin poets, viz. Virgil's fourth eclogue, Horace's sixth satire of the second book, his twenty-ninth ode of the third book, and his epistle; Juvenal's tenth satire, and Persius's second satire; Ausonius's sixteenth idyll, and Claudian's epigram of the Old Man of Verona. The rest of his pieces are either on religious subjects, or of a moral kind.

BEAUMONT (FRANCIS), brother of the preceding, and a celebrated dramatic writer, was born at Grace Dieu, in Leicestershire, about the year 1586. He was educated at Cambridge, and afterwards admitted of the Inner Temple; but it does not appear that he made any proficiency in the law, his passion for the Muses being such, as made him entirely devote himself to poetry. He died in March 1615, before he was thirty years of age, and was buried in the entrance of St. Benedict's chapel, within St. Peter's, Westminster.

fter. Besides the plays in which he was jointly concerned with Fletcher, he wrote a little dramatic piece, entitled, "A Masque of Gray's Inn Gentlemen;" "The Inner Temple, a poetical Epistle to Ben Jonson;" and "Verses to his Friend Master John Fletcher, upon his Faithful Shepherdess;" and other poems, printed together in 1653, 8vo. Beaumont was esteemed so good a judge of dramatic compositions, that Ben Jonson submitted his writings to his correction, and it is thought was much indebted to him for the contrivance of his plots.

BEAUSOBRE (ISAAC DE), a very learned Protestant writer, of French original, was born at Niort, in 1659. He was forced into Holland, to avoid the execution of a sentence upon him, which condemned him to make the amende honourable; and this for having broken the royal signet, which was put upon the door of a church of the Reformed, to prevent the public profession of their religion. He went to Berlin in 1694, was made chaplain to the king of Prussia, and counsellor of the royal consistory. He died in 1738, aged 79, after having published several works: 1. *Defense de la Doctrine des Reformés*. 2. A Translation of the New Testament, and Notes, jointly with M. Lenfant. 3. *Dissertation sur les Adamites de Bohême*. 4. *Histoire Critique de Manichée et du Manichéisme*, 2 tom. in 4to. 5. Several Dissertations in the *Bibliothèque Britannique*.

BEAVER (JOHN), a Benedictine monk in Westminster abbey, flourished about the beginning of the fourteenth century. He was a man of quick parts, and of great diligence and ingenuity; but he applied himself particularly to the study of the history and antiquities of England, and became a great master of both. Among other things, he wrote "A Chronicle of the British and English Affairs, from the coming in of Brites to his own Time. He also wrote a book, "De Rebus cœnobii Westmonariensis; of Westminster abbey, and the several Transactions relating thereto." Leland commends him as an historian of good credit; and he is also cited with respect by J. Stow, in his Survey of London and Westminster.

BECKET (THOMAS), archbishop of Canterbury in the reign of Henry II. was born in London 1119, and received the first part of his education at Merton abbey, in Surrey; from whence he went to Oxford, and afterwards studied at Paris. He became in high favour with Theobald archbishop of Canterbury, who sent him to study the civil law at Bononia in Italy, and at his return made him archdeacon of Canterbury. This prelate recommended him also to King Henry II. in so effectual a manner, that in 1158 he was appointed high chancellor, and preceptor to the prince. Becket now laid aside the churchman, and affected the courtier; he conformed himself in every

thing to the king's humour; he partook of all his diversions, and observed the same hours of eating and going to bed. He kept splendid levees, courted popular applause, and the expences of his table exceeded those of the first nobility. In 1159 he made a campaign with King Henry into Toulouse, having in his own pay twelve hundred horse, besides a retinue of seven hundred knights or gentlemen. In 1160 he was sent by the king to Paris, to treat of a marriage between Prince Henry and the king of France's eldest daughter, in which he succeeded, and returned with the young princess to England. He had not enjoyed the chancellorship above four years when Archbishop Theobald died; and the king, who was then in Normandy, immediately sent over some trusty persons to England, who managed matters so well with the monks and clergy, that Becket was almost unanimously elected archbishop. After he had received his pall from Pope Alexander III. then residing in France, he immediately sent messengers to the king in Normandy, with his resignation of the seal and office of chancellor.

Becket now betook himself to a quite different manner of life, and put on all the gravity and austerity of a monk. He began likewise to exert himself with great zeal in defence of the rights and privileges of the church of Canterbury, and in many cases proceeded with so much warmth and obstinacy, as raised him many enemies. In a short time the king and he came to an open rupture; Henry endeavoured to recal certain privileges of the clergy, who had greatly abused their exemption from the civil courts, concerning which the king had received several complaints, while the archbishop stood up for the immunities of the clergy. The king convened a synod of the bishops at Westminster, and here demanded that the clergy, when accused of any capital offence, might take their trials in the courts of justice. The question put to the bishops was, whether, in consideration of their duty and allegiance to the king, and of the interest and peace of the kingdom, they were willing to promise a submission to the laws of his grandfather, King Henry. To this the archbishop replied, in the name of the whole body, that they were willing to be bound by the ancient laws of the kingdom, as far as the privileges of the order would permit. The king was highly displeased with this answer, and insisted on having an absolute compliance, without any reservation whatever; but the archbishop would by no means submit, and the rest of the bishops adhered for some time to their primate. Several of the bishops being at length gained over, and the pope interposing in the quarrel, Becket was prevailed on to acquiesce; but afterwards repenting of his compliance, retired from court, nor would officiate in the church till he should receive absolution from the pope. He went aboard a ship, in order to make his escape beyond sea; but before he could reach the coast of France, the wind shifting about, he was driven back to England. The king summoned a parliament at Northampton,

ton, 1165, where the archbishop, having been accused of failure of duty and allegiance to the king, was sentenced to forfeit all his goods and chattels. Becket made an appeal to the pope; but this having availed nothing, and finding himself deserted by his brethren, he withdrew privately from Northampton, and went aboard a ship for Graveline, in Holland, from whence he retired to the monastery of St. Berlin, in Flanders.

The king seized upon the revenues of the archbishop, and sent an ambassador to the French king, desiring him not to give shelter to Becket; but the French court espoused his cause, in hopes that the misunderstanding betwixt him and Henry might embarrass the affairs of England; and accordingly, when Becket came from St. Berlin to Soissons, the French king paid him a visit, and offered him his protection. Soon after the archbishop went to Sens, where he was honourably received by the pope, into whose hands he in form resigned the archbishoprick of Canterbury, and was presently re-instituted in his dignity by the pope, who promised to espouse his interest. The archbishop removed from Sens to the abbey of Pontigny, in Normandy, from whence he wrote a letter to the bishops of England, informing them, that the pope had annulled the "Constitutions of Clarendon." From hence, too, he issued out excommunications against several persons who had violated the rights of the church. This conduct of his raised him many enemies. The king was so enraged against him for excommunicating several of his officers of state, that he banished all Becket's relations, and compelled them to take an oath that they would travel directly to Pontigny, and shew themselves to the archbishop. An order was likewise published, forbidding all persons to correspond with him by letters, to send him any money, or so much as to pray for him in the churches. He wrote also to the general chapter of the Cistercians, threatening to seize all their estates in England if they allowed Becket to continue in the abbey of Pontigny. The archbishop thereupon removed to Sens, and from thence, upon the king of France's recommendation, to the abbey of St. Columba, where he remained four years. In the mean time, the bishops of the province of Canterbury wrote a letter to the archbishop, intreating him to alter his behaviour, and not to widen the breach, so as to render an accommodation impracticable betwixt him and the king. This, however, had no effect on the archbishop. The pope also sent two cardinals to try to reconcile matters, but the legates found both parties inflexible.

The beginning of the year 1157, Becket was at length so far prevailed upon as to have an interview with Henry and the king of France, at Mount Miral, in Champagne. He made a speech to Henry in very submissive terms, and concluded with leaving him the umpire of the difference between them, saving the honour of God. Henry was provoked at this clause of reservation, and said, that

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whatever Becket did not relish, he would pronounce contrary to the honour of God. The interview, however, ended without any effect.

In 1169 endeavours were again used to accommodate matters, but they proved ineffectual. The archbishop refused to comply, because Henry would not give him the customary salute, or kiss of peace, which his majesty would have granted, had he not once sworn in a passion never to salute the archbishop on the cheek; but he declared he would bear him no ill-will for the omission of this ceremony. Henry became at length so irritated against this prelate, that he ordered all his English subjects to take an oath, whereby they renounced the authority of Becket and Pope Alexander: most of the laity complied with this order, but few of the clergy acquiesced. The following year King Henry, upon his return to England, ordered his son, Prince Henry, to be crowned at Westminster, and the ceremony was performed by the archbishop of York: this office belonged to the see of Canterbury, and Becket complained of it to the pope, who suspended the archbishop of York, and excommunicated the bishops who assisted him.

This year, however, an accommodation was at length concluded betwixt Henry and Becket, upon the confines of Normandy, where the king held the bridle of Becket's horse, while he mounted and dismounted twice. Soon after the archbishop embarked for England; and upon his arrival received an order from the young king to absolve the suspended and excommunicated bishops; but refusing to comply, the archbishop of York, and the bishops of London and Salisbury, carried their complaint to the king in Normandy, who was highly provoked at this fresh instance of obstinacy in Becket, and said on the occasion, "That he was an unhappy prince, who maintained a great number of lazy insignificant persons about him, none of whom had gratitude or spirit enough to revenge him on a single insolent prelate, who gave him so much disturbance." These words of the king put four gentlemen of his court on forming a design against the archbishop's life, which they executed in the cathedral church of Canterbury, on the 29th of December, 1171. They endeavoured to drag him out of the church; but finding they could not do this without difficulty, killed him there. King Henry was much disturbed at the news of Becket's death, and immediately dispatched an embassy to Rome, to clear himself from the imputation of being the cause of it. Immediately all divine offices ceased in the church of Canterbury, and this for a year, excepting nine days, at the end of which, by order of the pope, it was re-consecrated. Two years after Becket was canonized; and the following year, Henry, returning to England, went to Canterbury, where he did penance, as a testimony of his regret for the murder of Becket. When he came within sight of the church, where the archbishop was buried, he alighted off his horse, and walked bare-foot,

foot, in the habit of a pilgrim, till he came to Becket's tomb, where, after he had prostrated himself, he submitted to be scourged by the monks, and passed all that day without any refreshment, and kneeling upon the bare stone. In 1221 Becket's body was taken up, in the presence of King Henry III. and several nobility, and deposited in a rich shrine, on the east side of the church.

BECKINGTON (THOMAS), was born in the parish of Beckington, in Somersetshire, towards the end of the fourteenth century. He was probably educated in grammar learning at Wykeham's school, near Winchester, and admitted fellow of New College, in Oxford, in 1408; though some say he had also part of his education in Merton College. However, he continued fellow of New College about twelve years, and took his doctor of law's degree. Within this period, most probably, he was presented to the rectory of St. Leonard's, near Hastings, in Sussex, and to the vicarage of Sutton Courtney, in Berkshire. He was also prebendary of Bedwin, York, and Litchfield, archdeacon of Buckingham, and master of St. Catherine's hospital, near the Tower, in London. About the year 1429 he was dean of the Court of Arches; and a synod being then held in St. Paul's church, London, which continued above six months, Beckington was employed, jointly with William Linwood, official of the Court of Arches, and Thomas Brown, vicar-general to the archbishop of Canterbury, to draw up a form of law, according to which the Wickliffites, or Lollards, were to be proceeded against. Before our author was made dean of the Arches, he was advocate in Doctor's Commons: but these preferments were inconsiderable, in comparison of the honours to which he was afterwards raised, for having been tutor to King Henry VI. and written a book, wherein, in opposition to the Salique law, he strenuously asserted the right of the kings of England to the crown of France, he arrived to a great degree of esteem and favour with that prince; and, in consequence of that, was made secretary of state, keeper of the privy seal, and at last bishop of Bath and Wells. He was consecrated Oct. 13, 1443, in the new chapel of Eton college, which was not yet finished, and was the first that officiated in that chapel. His character is thus represented: he was well skilled in polite learning and history, and very conversant in the Holy Scriptures; a good preacher, and so generous a patron and favourer of all learned and ingenious men, that he was called the Mæcenas of his age. As for his works of munificence and charity, they were numerous. He finished Lincoln college, which had been left imperfect by its founder, Richard Flemming, bishop of Lincoln, and got the manor of Newton Longville settled upon New College, Oxon, in 1440. Moreover, he laid out six thousand marks upon the houses belonging to his see, built an edifice called New Buildings, and the west side of the cloisters at Wells, and erected a conduit in the market-place of that city.

city. He died at Wells, January 14, 1464-5, and was buried in his cathedral, where his monument is still to be seen.

BEDA, or BEDE, surnamed the Venerable, an English monk, and an eminent writer, born 672, or 673, at Wermouth and Jarrow, in the bishopric of Durham. In 679 he was sent to the monastery of St. Peter, under the care of Abbot Benedict, under whom, and his successor Ceolfrid, he was educated for twelve years. He was ordained deacon at nineteen years of age, and priest at thirty, by John of Beverley, then bishop of Hagulstad, or Hexham. He applied to his studies with so much diligence and success, that he soon became eminent for his learning: his fame spread even to foreign countries, so that Pope Sergius wrote to Abbot Ceolfrid, in very pressing terms, to send Bede to Rome, to give his opinion upon some important points. But, notwithstanding this invitation, Bede remained in his cell; and being contented with the pleasures of a monastic life, had hereby time and opportunity to make himself master of almost every branch of literature. He spent several years in making collections for his ecclesiastical history, the materials for which he drew from the lives of particular persons, annals in convents, and such chronicles as were written before his time. He published his history in 731, when he was fifty-nine years of age. He had written other books before; but this work established his reputation in such a manner, that he was consulted by the greatest prelates of that age in their most important affairs, and particularly by Egbert bishop of York, a man of very great learning. He addressed an epistle to this prelate, which is esteemed a curious performance, as it furnishes us with such a picture of the state of the church at that time, as is no where else to be met with. This epistle is supposed to have been amongst the last of Bede's writings. It appears from what he says himself, that he was much indisposed when he wrote it, and it is not improbable that he began at this time to fall into a consumption. William of Malmesbury tells us, that, in the last stage of his distemper, he fell into an asthma, which he supported with great firmness of mind, though in much weakness and pain, for six weeks together. During this time, however, he did not abate of his usual employments in the monastery, but continued to instruct the young monks, and to prosecute some works under hand, which he was very desirous to finish. He was particularly solicitous about his translation of the Gospel of St. John into the Saxon language, and some passages he was extracting from the works of St. Isidore. The particulars which William of Malmesbury gives relating to his death, were taken from an account by Cuthbert, one of Bede's disciples, who says, that he died on Thursday the 26th of May, being the feast of Christ's ascension, which fixes it in the year 735, this circumstance agreeing with that year, and no other. There have been, however, different opinions

about the time of his death, but as the matter is not of any great importance, we shall not trouble the reader with the controversies on this point. His body was at first interred in the church of his own monastery at Jarrow, but afterwards removed to Durham, and placed in the same coffin with that of St. Cuthbert.

BEDELL (*WILLIAM*), a very famous prelate and bishop of Kilmore in Ireland, born 1570, at Black-Notley in the county of Essex. After having gone through his school education, he was sent to Emanuel college in Cambridge, where he was chosen fellow in 1593, and took his degree of bachelor in divinity in 1599. He left the university upon his being presented to the living at St. Edmondsbury in Suffolk, where he continued till 1604, when he was appointed chaplain to Sir Henry Wotton, ambassador to the republic of Venice. He was eight years at Venice, during which time he contracted an intimate acquaintance with the famous father Paul Sarpi, of whom he learnt Italian; and of this language he became so much a master, that he translated into it the English Common Prayer Book. Nor was he less serviceable to father Paul, for whose use he drew up an English grammar, and in many respects greatly assisted him in his studies, inasmuch that Paul declared he had learnt more from him in all parts of divinity, than from any person he had ever conversed with. Whilst Bedell resided at Venice, he greatly improved himself also in the Hebrew language, by the assistance of the famous Rabbi Leo, who taught him the Jewish pronunciation, and other parts of rabbinical learning. Here he also became acquainted with the celebrated Antonio de Dominis, archbishop of Spalata, whom he assisted considerably in correcting and finishing his famous book "*De Republica Ecclesiastica*." Father Paul was much concerned when Bedell left Venice; at his departure he made him a present of his picture, together with a Hebrew bible without points, and a small psalter. He gave him also the manuscript of his history of the "*Council of Trent*," with the histories of the interdict and inquisition, and a large collection of letters he had received from Rome, during the dispute between the Jesuits and Dominicans, concerning the efficacy of grace.

Mr. Bedell, upon his return to England, retired to his charge at St. Edmondsbury; and here he translated into Latin the histories of the interdict and inquisition, which he dedicated to the king. He also translated into the same language the two last books of the "*History of the Council of Trent*," the two first having been done by Sir Adam Newton. In 1615, he was presented to the living of Horingheath, in the diocese of Norwich, by Sir Thomas Jermy. In 1627, he was unanimously elected provost of Trinity college in Dublin; he at first declined this office, but at last accepted of it, being enjoined thereto by the positive commands of his majesty. He discharged his duty in this employment with great fidelity; and

when he had continued in it two years, by the interest of Sir Thomas Jermyn, and Laud bishop of London, he was promoted to the sees of Kilmore and Ardagh. He found these two dioceses in great disorder, and applied himself with great vigour to reform the abuses there. He began with that of plurality of benefices. To this end he convened his clergy: and, in a sermon, laid before them the institution, nature, and duties, of the ministerial employment, and after sermon discoursed to them upon the same subject in Latin, and exhorted them to reform that abuse. To prevail on them the better, he told them he resolved to shew them an example by parting with one of his bishoprics; and accordingly resigned Ardagh. He made several regulations with respect to residence, was extremely watchful of the conduct of the clergy, and no less circumspect in his own behaviour. His ordinations were public and solemn, he preached and gave the sacrament on such occasions himself. He never gave any person priest's orders till a year after his deacon's, that he might know how he behaved during that time. He wrote certificates of ordination and other instruments with his own hand, and suffered none who received them to pay any fees. When he had brought things to such a length, that his clergy were willing to assist him in the great work of reformation, he convened a synod in September, 1638, in which he made many excellent canons that are still extant. There were some who looked upon this synod as an illegal assembly, and that his presuming to make canons was against law, so that there was talk of bringing him before the star-chamber, or high-commission court; but his archdeacon, afterwards archbishop of Cashell, gave such an account of the matter as satisfied the state. Archbishop Usher said on this occasion to those who were very earnest for bringing him to answer for his conduct, "You had better let him alone; lest, when provoked, he should say much more for himself, than any of his accusers can say against him." Bedell, having observed that the court in his diocese was a great abuse, it being governed by a lay chancellor who had bought the place from his predecessor, and for that reason thought he had a right to all the profits he could raise, removed the chancellor; and, resuming the jurisdiction of a bishop, sat in his own courts, and heard causes with a select number of his clergy, by whose advice he gave sentence. The chancellor upon this brought a suit against the bishop into chancery, for invading his office. Bolton, the lord chancellor of Ireland, confirmed the chancellor's right, and gave him a hundred pounds costs against the bishop; and when Bedell asked him how he could give such an unjust decree? he answered, That all his father had left him was a register's place; and therefore he thought he was bound to support those courts, which must be ruined if some check was not given to the bishop's proceedings. The chancellor however gave him no further disturbance, nor did he ever call for his costs, but named a surrogate with orders to obey the bishop.

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This prelate was no persecutor of Papists, nor did he approve of those who made use of harsh and passionate expressions against Popery. He laboured to convert the better sort of the Popish clergy, and in this had great success. He procured a translation of the common-prayer into Irish, and caused it to be read in his cathedral every Sunday. The New Testament had also been translated by William Daniel, archbishop of Tuam; and at the bishop's desire, the Old Testament was first translated into the same language by one King; but as he was ignorant of the original tongue, and did it from the English, Bedell revised and compared it with the Hebrew, and the best translations. He took care likewise to have some of Chrysostom's and Leo's Homilies, in commendation of the scriptures, to be rendered both into English and Irish, to shew the common people, that, in the opinion of the ancient fathers, they had not only a right to read the scriptures as well as the clergy, but that it was their duty so to do. When he found the work was finished, he resolved to be at the expence of printing it, but his design was interrupted by a cruel and unjust prosecution carried on against the translator, who not only lost his living, but was also attacked in his character. The bishop supported Mr. King as much as he could, and the translation being finished, he would have printed it in his house, at his own expence, if the troubles of Ireland had not prevented it: it happened luckily however that the translation escaped the hands of the rebels, and was afterwards printed at the expence of Mr. Robert Boyle. The bishop was very moderate in his sentiments; he was indeed a sincere friend to the church of England, but he loved to make proselytes by persuasion, and not compulsion; and it was his opinion, that Protestants would agree well enough, if they could be brought to understand each other. There were some Lutherans at Dublin, who, for not coming to church and taking the sacrament, were cited into the archbishop's consistory, upon which they desired time to write to their divines in Germany, which was granted; and when their answers came, they contained some exceptions to the doctrines of the church, as not explaining the presence of Christ in the Eucharist, suitable to their sentiments: to which Bishop Bedell gave such a solid answer, that the German divines, who saw it, advised their countrymen to join in communion with the church, which they accordingly did.

When the rebellion broke out in Ireland, in October, 1641, the bishop at first did not feel the violence of its effects; for the very rebels had conceived a great veneration for him, and declared he should be the last Englishman they would drive out of Ireland. His was the only house in the county of Cavan that was unviolated, and it was filled with the people who fled to him for shelter. About the middle of December, however, the rebels, pursuant to orders received from their council of state at Kilkenny, required him to dismiss the people that were with him, which he refused to do, declar-

ing he should share the same fate with the rest. Upon this they seized him, his two sons, and Mr. Clogy, who had married his daughter-in-law, and carried them prisoners to the castle of Clough-boughter, surrounded by a deep water, where they put them all, except the bishop, in irons. After being confined for about three weeks, the bishop and his two sons, and Mr. Clogy, were exchanged for two of the O'Rourkes; but though it was agreed that they should be safely conducted to Dublin, yet the rebels would never suffer them to be carried out of the country, but sent them to the house of Denis Sheridan, an Irish minister, and convert to the Protestant religion. The bishop died soon after he came here, on the 7th of February, 1641, his death being chiefly occasioned by his late imprisonment, and the weight of sorrows which lay upon his mind.

BEDERICK (HENRY), a celebrated preacher in the fourteenth century, was a monk of the order of St. Augustin at Clare; and surnamed de Bury, because he was born at St. Edmund's-bury in Suffolk. Having from his youth shewn a quick wit, and a great inclination to learning, his superiors took care to improve these excellent faculties, by sending him not only to our English, but also to foreign universities: where closely applying himself to his studies, and being a constant disputant, he arrived to such fame, that at Paris he became a doctor of the Sorbonne. Not long after he returned to England, where he was much followed, and extremely admired for his eloquent way of preaching. This eminent qualification, joined to his remarkable integrity, uprightness, decent behaviour, prudence, and dexterity in the management of affairs, so recommended him to the esteem of the world, that he was chosen provincial of his order throughout England; in which station he behaved in a very commendable manner. He flourished about the year 1380, in the reign of King Richard II. He wrote several things, namely, 1. Lectures upon the Master of the Sentences, *i. e.* Peter Lombard, in four books. 2. Theological Questions, in one book. 3. Sermons upon the Blessed Virgin. 4. A Course of Sermons for the whole year.

BEDFORD (HILKIAH), of Sibsey, in Lincolnshire, a quaker, came to London, and settled there as a stationer, between the years 1600 and 1625. He married a daughter of Mr. William Plat of Highgate, by whom he had a son Hilkiah, a mathematical instrument-maker in Hosier-lane, near West Smithfield. In this house (which was afterwards burnt in the great fire of London 1666) was born the famous Hilkiah, July 23, 1663; who in 1679 was admitted of St. John's college, Cambridge, the first scholar on the foundation of his maternal grandfather William Plat. Hilkiah was afterwards elected fellow of his college, and patronized by Heneage Finch

Finch earl of Winchelsea, but deprived of his preferment (which was in Lincolnshire) for refusing to take the oaths at the Revolution, and afterwards kept a boarding-house for the Westminster scholars. In 1714, being tried in the court of King's Bench, he was fined 1000 marks, and imprisoned three years for writing, printing, and publishing "The Hereditary Right of the Crown of England asserted, 1713," folio; the real author of which was George Harbin, a nonjuring clergyman, whom his friendship thus screened, and on account of his sufferings he received 100*l.* from the late Lord Weymouth, who knew not the real author. His other publications were, a translation of "An Answer to Fontenelle's History of Oracles," and a Latin "Life of Dr. Barwick," which he afterwards translated into English. He died Nov. 26, 1724.

BEDFORD (THOMAS), second son of Hilkiah, was educated at Westminster school; and was afterwards admitted of St. John's college, Cambridge; became master's sizar to Dr. Robert Jenkin, the master; and was matriculated December 9, 1730. Being a Nonjuror, he never took a degree; but going into orders in that party, officiated amongst the people of that mode of thinking in Derbyshire, fixing his residence at Compton near Ashbourne, where he became much acquainted with Ellis Farnsworth, and was indeed a good scholar. Having some original fortune, and withal being a very frugal man, and making also the most of his money for a length of years, Mr. Bedford died rich at Compton, in February, 1773, where he was well respected. As soon as he took orders, he went chaplain into the family of Sir John Cotton, bart. then at Angiers in France. From thence, having a sister married to George Smith, esq. near Durham (who published his father Dr. John Smith's fine edition of Bede), Mr. Bedford went into the North, and there prepared his edition of "*Symeonis monachi Dunhelmenis libellus de exordio atque procursu Dunhelmenis ecclesiæ*;" with a continuation to 1154, and an account of the hard usage Bishop William received from Rufus; which was printed by subscription in 1732, 8*vo.* from a very valuable and beautiful MS. in the cathedral library, which he supposes to be either the original, or copied in the author's life-time. He was living at Ashbourne, 1742, and about that time published an "Historical Catechism," containing, in brief, the sacred history and doctrines of christianity, and an explanation of the feasts and fasts of the church, the second edition corrected and enlarged.

BEHN (APHARA), a celebrated English poetess, descended from a good family in the city of Canterbury. She was born in the reign of Charles I. but in what year is not certain: her father's name Johnson; who being related to the Lord Willoughby, and by his interest having been appointed lieutenant-general of Surinam, and six and thirty islands, embarked with his family aboard a ship, for the

the West Indies; at which time Aphara was very young. Mr. Johnson died in his passage, but his family arrived at Surinam, where our poetess became acquainted with the American Prince Oroonoko, whose story she has given us in her celebrated novel of that name.

The disappointments she met with at Surinam, by losing her parents and relations, obliged her to return to England; where, soon after her arrival, she was married to Mr. Behn, an eminent merchant of London, and of Dutch extraction. King Charles II. whom she highly pleased by the entertaining and accurate account she gave him of the colony of Surinam, thought her a proper person to be intrusted with the management of some affairs during the Dutch war, which was the occasion of her going over to Antwerp. Here she discovered the design formed by the Dutch, of sailing up the river Thames, in order to burn the English ships; she made this discovery by means of one Vander Albert, a Dutchman. This man, who, before the war, had been in love with her in England, no sooner heard of her arrival at Antwerp, than he paid her a visit; and, after a repetition of all his former professions of love, pressed her extremely to allow him by some signal means to give undeniable proofs of his passion. This proposal was so suitable to her present aim in the service of her country, that she accepted of it, and employed her lover in such a manner as made her very serviceable to the king. The latter end of the year 1666, Albert sent her word by a special messenger, that he would be with her at the day appointed, at which time he revealed to her, that Cornelius de Witt, and de Ruyter, had proposed the above-mentioned expedition to the States. Albert having mentioned this affair with all the marks of sincerity, Mrs. Behn could not doubt the credibility thereof; and when the interview was ended, she sent an express to the court of England; but her intelligence (though well grounded, as appeared by the event) being disregarded and ridiculed, she renounced all state affairs, and amused herself during her stay at Antwerp, with the gallantries of the city. After some time she embarked at Dunkirk for England, and in her passage was near being lost; for the ship was driven on the coast for four days within sight of land, but, by the assistance of boats from that shore, the crew were all saved; and Mrs. Behn arrived safely in London, where she dedicated the rest of her life to pleasure and poetry. She published three volumes of miscellany poems; the first in 1684, and the second in 1685, and the third in 1688. They consist of songs and other little pieces, by the earl of Rochester, Sir George Etherege, Mr. Henry Crisp, and others, with some pieces of her own. To the second miscellany, is annexed a translation of the duke de Rochefoucault's Moral Reflections, under the title of "Seneca unmasked." She wrote also seventeen plays, some histories and novels. She translated Fontenelle's "History of Oracles," and "Plurality of Worlds," to

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which

which last she annexed an essay on translation and translated prose. The "Paraphrase of Cænone's Epistle to Paris," in the English translation of "Ovid's Epistles," is Mrs. Behn's. She was also the authoress of the celebrated "Letters between a Nobleman and his Sister," printed in 1684; and we have extant of her's eight love letters, to a gentleman whom she passionately loved, and with whom she corresponded under the name of Lycidas. She died after a long indisposition, April 16, 1689.

BEK (DAVID), a famous painter, born at Delft in the Netherlands, was trained under Vandyke, and other celebrated masters. Skill in his profession, joined to politeness of manners, acquired him esteem in almost all the courts of Europe. He was in great favour with Charles I. king of England, and taught the principles of drawing to his sons, Charles and James. He was afterwards in the service of the kings of France and Denmark; he went next into the service of Christina queen of Sweden, who esteemed him at a high rate, gave him many rich presents, and made him first gentleman of her bedchamber. She sent him also to Italy, Spain, France, England, Denmark, and to all the courts of Germany, to take the portraits of the different kings and princes, and then presented each of them with their pictures, which rendered the painter very famous, who, we are told, received nine golden chains with medals from so many princes. His manner of painting was extremely free and quick, so that King Charles I. told him one day, "he believed he rode on horseback when he painted." The painters of Rome gave him the title of "The Golden Sceptre." He died at the Hague, in 1656.

BEKINSAU (JOHN), author of a book entitled "De Supremo et Absoluto Regis Imperio," was born at Broadchalke, in Wiltshire. He had his education in grammar learning at Wykeham's school, near Winchester, from whence he was sent very early to New College, in Oxford; where, having served two years of probation, he was admitted perpetual fellow in the year 1520. In 1526 he took the degree of master of arts. In his college he distinguished himself by his extraordinary skill in the Greek language. In 1538 he resigned his fellowship, and married. What preferment or employment he had afterwards is uncertain. He was familiarly acquainted with, and highly esteemed by, the most learned men of the nation, particularly the famous antiquary and historian John Leland. He was in good esteem with King Henry VIII. and King Edward VI. When Queen Mary came to the crown, and endeavoured to destroy all that her father and brother had done towards the reformation of the church, Bekinsau wheeled about with the times, and became a zealous Roman Catholic. After Queen Elizabeth's accession, when Protestantism again took place, he retired to an obscure village

in Hampshire, called Sherbourne, where he spent the remainder of his life in great discontent, and was buried in the church of that place, the 20th of December, 1559, aged about sixty-three years.

BEKKER (BALTHASAR), a famous Dutch divine, was born in 1634, at Warhuifen, a village in the province of Groningen. He learned the Latin tongue at home, under his father, and at sixteen years of age was entered at the university of Groningen, where he applied himself to the study of the Greek and Hebrew languages, and made also a considerable proficiency in history and philosophy. He went afterwards to Franeker, where he studied divinity. He continued here four years and a half, when he was chosen minister at Oosterlingen, a village about six miles from Franeker. He discharged his duty with great diligence, and found time to read and examine the writings of the most eminent philosophers and divines. He kept a constant correspondence with James Alting, under whom he had studied the Hebrew tongue, and with the famous Cocceius. Yet he was not blindly attached to their opinions, but, when he thought they were mistaken, freely proposed his difficulties and objections. In 1665 he took his degree of doctor of divinity at Franeker, and the next year was chosen one of the ministers of that city. When he was minister at Oosterlingen, he composed a short catechism for children, and in 1670 he published another, for persons of a more advanced age. This last being loudly exclaimed against by several divines, the author was prosecuted before the ecclesiastical assemblies. Bekker appealed to the next synod, which met at Franeker, in July, 1672, who chose a committee of twelve deputies, to inquire into this affair, and to finish it in six weeks. They examined Bekker's catechism very carefully, and at last subscribed an act, in which they said it might be printed and published, as it contained several wholesome and useful instructions.

In 1674 he was chosen minister at Loenen, a village near Utrecht; but he did not continue here long, being about two years after called to Wesop, and in 1679 chosen minister at Amsterdam. The comet which appeared in 1680 and 1681, gave him an opportunity of publishing a small book in low Dutch, entitled, "Onderzoek over de Kometei," i. e. "An Enquiry concerning Comets," wherein he endeavoured to shew, that comets are not the presages or forerunners of any evil. This piece gained him great reputation, as did likewise his "Exposition on the Prophet Daniel," wherein he gave many proofs of his learning and sound judgment, but the work which rendered him most famous, is his "De betover Wereld, or the World bewitched." He enters into an inquiry of the common opinion concerning spirits, their nature and power, authority and actions; as also what men can do by their power and assistance. He tells us, in his preface, that it grieved him to see the great honours, powers, and miracles, which are ascribed to the devil. This work

work raised a great clamour against Bekker: the consistory at Amsterdam, the classes and synods, proceeded against him; and, after having suspended him from the holy communion, deposed him at last from the office of a minister. The magistrates of Amsterdam were so generous, however, as to pay him his salary as long as he lived. A very odd medal was struck in Holland on his deposition; it represented a devil clothed like a minister, riding upon an ass, and holding a banner in his hand, as a proof of the victory which he gained in the synods. With the medal was published a small piece in Dutch, to explain it, in which was an account of what had been done in the consistory, classes, and synods. Bekker died of a pleurisy, June 11, 1698.

BELCHIER (JOHN), was born in the year 1706, at Kingston, in Surry. He received his education at Eaton; and, discovering an inclination for surgery, was bound apprentice to Mr. Cheselden, by far the most eminent man of his profession. Under this great master he soon became an accurate anatomist. His preparations were next esteemed to Dr. Nicholls's, and allowed to exceed all others of that time.

Thus qualified, his practice soon became extensive; and in the year 1736 he succeeded his fellow-apprentice, Mr. Craddock, as surgeon to Guy's hospital. In this situation, which afforded such ample opportunity of displaying his abilities, he, by his remarkably tender and kind attention to his pauper patients, became as eminent for his humanity as his superior skill in his profession. Like his master Cheselden, he was very reluctant before an operation, yet quite as successful as that great operator. He was particularly expert in the reduction of the humerus, which, though a very simple operation, is frequently productive of great trouble to the surgeon, as well as excruciating pain to the patient.

He was elected fellow of the Royal Society, to which learned body he communicated several curious cases that fell within his cognizance; particularly a remarkable case of an hydrops ovarii, published in the Philosophical Transactions, No. 423; an account of a miller whose arm was torn off by a mill, August 15, 1737, No. 449; and a remarkable instance of the bones of animals being turned red by aliment only, No. 442. The greatest discoveries frequently are owing to trifling and accidental causes. Such was the case in the last-mentioned circumstance, Mr. Belchier being led to make his inquiries on that subject by the bone of a boiled leg of pork being discovered to be perfectly red, though the meat was well-flavoured, and of the usual colour.

On his resignation as surgeon of Guy's, he was made governor both of that and St. Thomas's hospital, to which he was particularly serviceable, having recommended not less than 140 governors.

Mr. Belchier in private life was a man of strict integrity, warm and zealous in his attachments, sparing neither labour or time to serve those for whom he professed a friendship. He was a great admirer of the fine arts, and lived in habits of intimacy with the principal artists of his time. He enjoyed a great share of health, though far advanced in years, when he died. His body was interred in the chapel at Guy's hospital.

BELGRAVE (RICHARD), a writer of the 14th century, of the ancient family of the Belgraves in Leicestershire, was born at the town of Belgrave, about a mile from Leicester, and educated in the university of Cambridge, where he applied himself with great diligence; and the like success, to his studies, and afterwards took the degree of doctor of divinity. He entered himself into the order of Carmelite friars, and distinguished himself by his great skill in the Aristotelian philosophy, and school divinity. However, he was more remarkable for the strength and subtilty of his lectures, than the elegance of his style, the study of polite literature being generally neglected in that age. Pits gives him the character of a man of eminent integrity and piety. He flourished in the year 1320; under the reign of King Edward II. and wrote, among other works, "Theological Determinations," in one Book; the subject of which was, Whether the Divine Essence could be seen? and, "Ordinary Questions," in one Book.

BELING (RICHARD), was born in the year 1613, at Belinstown, in the barony of Balrothery, and county of Dublin, the ancient seat of his family, which was of considerable rank in the English pale. He was the son of Sir Henry Beling, knight, and was educated in his younger years at a grammar school in the city of Dublin, but afterwards put under the tuition of some priests of his own religion, which was Popish; who so well cultivated his good genius, that they taught him to write in a fluent and elegant Latin style, as appears by several of his pieces hereafter mentioned. Thus grounded in the polite parts of literature, his father removed him to Lincoln's Inn, to study the municipal laws of his country, where he abode some years, and returned home a very accomplished gentleman; but it does not appear that he ever made the law a profession. His natural inclination turning to arms, he early engaged in the rebellion of 1641, and though but about twenty-eight years of age, was then an officer of considerable rank: for in February that year, he appeared at the head of a strong body of the Irish before Lismore, and summoned the castle to surrender; but the lord Broghill, who commanded in it a small body of one hundred new-raised forces, slighted the summons, and another party coming to his aid, Mr. Beling thought fit to draw off, and quitted the siege. He afterwards became a leading member in the supreme council of the confederate

derate Roman Catholics at Kilkenny, to which he was principal secretary; by whom he was sent ambassador to the pope, and other Italian princes, in 1645, to crave aid for the support of their cause. He brought back with him a fatal present, in the person of the nuncio, John Baptist Rinuccini, archbishop and prince of Fermo, who was the occasion of reviving the distinctions between the old Irish of blood, and the old English of Irish birth, which split that party into factions, prevented all peace with the marquis of Ormond, and ruined the country which he was sent to save. When Mr. Beling had fathomed the mischievous schemes of the nuncio and his faction, and perceived that they had other views than merely to obtain a toleration for the free exercise of their religion, as in the beginning they pretended, nobody was more zealous than he in opposing and clogging their measures, or in promoting the peace then in agitation, and submitting to the king's authority, which he did with such heartiness and sincerity, that he became very acceptable to the marquis of Ormond, who entrusted him with many negotiations, both before and after the Restoration, which he executed with great fidelity and sufficiency. When the parliament army had subdued the Irish, Mr. Beling retired to France, where he continued several years, and in that time employed himself in writing several books in Latin, in opposition to such writers of the Romish party as had endeavoured to clear themselves from being the instruments of the rebellion, and to lay the blame thereof on the severity of the English government. His account of the transactions of Ireland, during the period of the rebellion, is esteemed by judicious men as being more worthy of credit than any written by the Romish party; and yet he is not free from a partiality to the cause he was at first embarked in, and his credulity has been taxed in the case of Father Finachty. He returned home upon the Restoration, and was repossessed of his estate, by the favour and interest of the duke of Ormond. He died in Dublin, in September 1675, and was buried in the church-yard of Malahidert, about five miles from that city.

BELL (BEAUPRÉ), son of Beaupré Bell, Esq. of Beaupré hall in Upwell and Outwell, in Clackclose hundred, Norfolk, where the Beaupré family had settled early in the fourteenth century, and enjoyed the estate by the name of Beaupré (or de Bello prato) till Sir Robert Bell intermarried with them about the middle of the sixteenth. Sir Robert was speaker of the House of Commons 14 Eliz. and chief baron of the Exchequer, and caught his death at the black assize at Oxford, 1577. Beaupré Bell, his fourth lineal descendant, married Margaret, daughter of Sir Anthony Oldfield, of Spalding, bart. who died 1720, and by whom he had issue his namesake, the subject of this article, and two daughters, of whom the youngest married William Graves, Esq. of Fulborn, in Cambridge-shire, who thereby inherited the family estate near Spalding, with

the site of the abbey, and has a striking likeness of his brother-in-law. Mr. Bell, junior, was educated at Westminster school, admitted of Trinity college, Cambridge, 1723, and soon commenced a genuine and able antiquary. He made considerable collections of church notes in his own and the neighbouring counties, all which he bequeathed to the college where he received his education. Mr. Blomfield acknowledges his obligations to him for collecting many evidences, seals, and drawings, of great use to him in his "History of Norfolk." The old gentleman led a miserable life, hardly allowed his son necessaries, and dilapidated his house. He had five hundred horses of his own breeding, many above thirty years old unbroke. He took his son home from college, where his library was left to mould. On his death, his son succeeded to his estate, of about 1500l. a year, which he enjoyed not long, and dying of a consumption unmarried, on the road to Bath, left the reversion, after the death of his sister (who was then unmarried, and not likely to have issue), with his books and medals, to Trinity college, under the direction of the late vice-master, Dr. Walker. But his sister marrying (as above) it is said the entail was cut off. He was buried in the family burying-place, in St. Mary's chapel, in Outwell church, for the paving of which, and for a monument, he left 150l. The registers of the society abound with proofs of Mr. Bell's taste and knowledge in ancient coins, both Greek and Roman, besides many other interesting discoveries.

BELLAI (WILLIAM DU), lord of Langei, a French general, who signalized himself in the service of Francis I. He was also an able negociator, so that the Emperor Charles V. used to say, "that Langei's pen had fought more against him than all the lances of France." He was sent to Piedmont, in quality of Viceroy, where he took several towns from the Imperialists. His address in penetrating into the enemy's designs was surprizing. In this he spared no expence, and thereby had intelligence of the most secret councils of the emperor and his generals. He was extremely active in influencing some of the universities of France, to give their judgment agreeably to the desires of Henry VIII. king of England, when this prince wanted to divorce his queen, in order to marry Anne Boleyn. He was sent several times into Germany to the princes of the Protestant league, and was made a knight of the order of St. Michael. He was also a man of learning, having given proofs of his abilities and genius as a writer. He composed several works, the most remarkable of which was "The History of his Own Times," in Latin.

When Langei was in Piedmont, in 1542, he had some remarkable intelligence, which he was desirous himself to communicate to the king; and being extremely infirm, he ordered a litter for his conveyance; but after having passed the mountain of Tarara, be-

twixt Lyons and Roan, he found himself so extremely bad at St. Saphorin, that he was obliged to stop; and there he died the 9th of January, 1543.

BELLARMIN (ROBERT), an Italian Jesuit, and one of the most celebrated controversial writers of his time, was born in Tuscany, 1542, and admitted amongst the Jesuits 1560. In 1569 he was ordained priest, at Ghent, by Cornelius Jansenius; and in the year following, taught divinity at Louvain. After having lived seven years in the Low Countries, he returned to Italy, and in 1576 began to read lectures at Rome on points of controversy. This he did with so much applause, that Sixtus V. appointed him to accompany his legate into France, in 1590, as a person who might be of great service, in case any dispute in religion should arise. He returned to Rome about ten months after, where he had several offices conferred on him by his own society as well as the pope, and in 1599 was created a cardinal. Three years after he had the archbishopric of Capua given him, which he resigned in 1605, when the Pope Paul V. desired to have him near himself. He was employed in the affairs of the court of Rome, till 1621; when, finding himself declining in health, he left the Vatican, and retired to the house belonging to the Jesuits, where he died the 17th of September, 1621.

Bellarmin, though a strenuous advocate for the Romish religion, yet did not agree with the doctrine of the Jesuits in some points, particularly that of predestination, nor did he approve of many expressions in the Romish litanies; and notwithstanding he allowed many passages in his writings to be altered by his superiors, yet in several particulars he followed the opinions of St. Augustin. He wrote most of his works in Latin, the principal of which is his body of controversy, consisting of four volumes in folio. Besides his body of controversy, he wrote also several other books. He has left us "A Commentary on the Psalms;" "A Treatise on Ecclesiastical Writers;" "A Discourse on Indulgences, and the Worship of Images;" "Two Treatises in Answer to a Work of James I. of England;" "A Dissertation on the Power of the Pope, in Temporal Matters, against William Barclay;" and several treatises on devotion, the most excellent of which is that on the "Duties of Bishops," addressed to the bishops of France.

Notwithstanding the zeal which Bellarmin had shewed in maintaining the power of the pope over the temporalities of kings, yet his book "De Romano Pontifice" was condemned by Sixtus V. who thought that he had done great prejudice to the dignity of the pope, by not insisting that the power, which Jesus Christ gave to his vicegerent, was direct but only indirect.

Bellarmin is said to have been a man of great chastity and temperance; and remarkable for his patience. His stature was low, and

and his mien very indifferent, but the excellence of his genius might be discovered by the traces of his countenance,

BELLEAU (REMI), a French poet, was born at Nogent le Rotrou. He lived in the family of Renatus of Lorraine, marquis of Elbeuf, general of the French galleys, and attended him in his expedition to Italy, in 1557. This prince highly esteemed Belleau for his courage, and, having also a high opinion of his genius and abilities, entrusted him with the education of his son Charles of Lorraine. Belleau was one of the seven poets of his time, who were denominated the French Pleiades. He wrote several pieces, and translated the "Odes of Anacreon" into the French language; but in this he is thought not to have preserved all the natural beauties of the original. His pastoral pieces are in the greatest esteem. He succeeded so in this way of writing, that Ronsard styled him the painter of nature. He wrote also an excellent poem on the nature and difference of precious stones, which by some has been reputed his best performance; and hence it has been said of him, that he had erected for himself a monument of the most precious stones. Belleau died at Paris in the year 1577.

BELLEFORET (FRANCIS DE), a French author, was born 1530, near Samatan, a little village of Comminges in Guienne. He was but seven years of age when he lost his father; and his mother was left in poor circumstances, but she contributed all in her power to his education. He was supported some years by the queen of Navarre, sister to Francis I. Some time after he went to study at Bourdeaux; thence he removed to Toulouse, where, instead of applying to the study of the law as he intended, he amused himself with poetry. He went next to Paris, where he got acquainted with several men of learning, and was honoured with the friendship of many persons of quality. He wrote a great number of works in the French language, the most considerable of which are, his "History of the nine Charles's of France;" "Annotations on the Books of St. Augustin;" his "Universal History of the World;" the "Chronicles of Nicholas Gillet, augmented;" "An Universal Cosmography;" but the most capital of all is his "Annals, or General History of France." He died at Paris, in 1583.

BELLENDEN, or BALLANTINE (WILLIAM), a celebrated author, was, in 1602, professor of humanity, or belles lettres, at Edinburgh, and master of the requests to James I. who had so high an esteem for him, that he enabled him to live in easy circumstances at Paris, where he wrote these three books; the first entitled, "De Statu prisce Orbis in Religione, Re politica, et Literis;" or, the "State of Religion, Politics, and Literature in the old World, both before and after the Flood." The second and third contain the opinions of Cicero on matters of the highest importance, delivered

in his own words: They were dedicated to Charles, prince of Scotland and Wales, afterwards King Charles I. and to his brother Henry. In a late edition, the editor has thought proper to inscribe them to Mr. Burke, Lord North, and Mr. Fox, whose respective portraits are prefixed to each dedication, and whose talents and virtues he celebrates and defends in a preface of seventy-six pages, containing a very free and bold discussion of our public men and measures in very classical language, and a strong and satirical representation, under borrowed names of antiquity, of the chiefs of the other party, or the present ministry.

Bellenden wrote another work, published after his death, "*De tribus Luminibus Romanorum*," whom he conceives to be Cicero, Seneca, and the elder Pliny. The editor gives an account of this work, from whence he took the idea of drawing his characters of the three luminaries of Great Britain. He marks the proficiency in Greek and Roman literature which once distinguished the Scotch, before the civil dissensions drove their brightest geniuses abroad, and celebrates the ardour for philosophy and literature so prevalent in North Britain at present. Dr. Middleton has been charged with borrowing not only the matter, but the arrangement, of his "*Life of Cicero*," from Bellenden, without the least acknowledgment, and the editor confesses himself of this opinion.

BELLIN (GENTIL), a Venetian painter, was born 1421. He was employed by the republic of Venice, and to him and his brother the Venetians are indebted for the noble works which are to be seen in the council-hall; we are told that Mahomet II. emperor of the Turks, having seen some of his performances, was so struck with them, that he wrote to the republic, intreating them to send him. The painter accordingly went to Constantinople, where he did many excellent pieces. Amongst the rest he painted the decollation of St. John the Baptist, whom the Turks revere as a great prophet. Mahomet admired the proportion and shadowing of the work, but he remarked one defect in regard to the skin of the neck, from which the head was separated; and in order to prove the truth of this observation, he sent for a slave, and ordered his head to be struck off. This sight so shocked the painter, that he could not be easy till he had obtained his dismissal, which the Grand Signior granted, and made him a present of a gold chain. The Republic settled a pension upon him at his return, and made him a knight of St. Mark. He died, 1501, in the 80th year of his age.

BELLINI (LAURENCE), an eminent physician, was born at Florence, 1643. After having finished his studies in polite literature, he went to Pisa, where he was assisted by the generosity of the grand duke Ferdinand II. and studied under two of the most learned men of that age, Oliva and Borelli. Oliva instructed him in natural philosophy, and Borelli taught him mathematics. At

twenty years of age, he was chosen professor of philosophy at Pisa, but did not continue long in this office; for he had acquired such a reputation for his skill in anatomy, that the grand duke procured him a professorship in that science. This prince was often present at his lectures, and was highly satisfied with his abilities and performances. Bellini, after having held his professorship almost thirty years, accepted of an invitation to Florence, when he was about fifty years of age. Here he practised physic with great success, and was advanced to be first physician to the grand duke Cosmo III.

He died January 8, 1703, being sixty years of age. His works were read and explained publicly during his life, by the famous Scottish physician, Dr. Pitcairn, professor of physic in Leyden.

BELMEIS or BEAUMES (RICHARD DE), I. bishop of London in the reign of Henry I. was advanced to that see through the interest of Roger Montgoimery, earl of Shropshire, and consecrated 26th July, 1108. Immediately after his consecration, he was appointed by the king warden of the marches between England and Wales, and lieutenant of the county of Salop; which offices he held about three years, residing for the most part of the time at Shrewsbury. This prelate expended the whole revenues of his bishopric on the structure of St. Paul's cathedral in London; but despairing ever to finish it, and growing tired of so much labour and expence, he turned the stream of his liberality another way; and, exchanging the manor of Landsworth for a place in the diocese of London called St. Osith de Chich, he built there a convent of regular canons. Being seized with a dead palsy, and thereby disqualified for the exercise of his episcopal functions, he intended to have resigned his bishopric, and to have spent the remainder of his life in the monastery of his own foundation: but whilst he delayed his purpose from day to day, he was prevented by death, which took him out of this life January 16, 1127.

BELMEIS or BEAUMES (RICHARD DE), II. bishop of London in the reign of King Stephen, was nephew of Richard de Belmeis, bishop of London in the preceding reign, by that prelate's brother, Walter de Belmeis. Before he came of age, he was appointed by his uncle archdeacon of Middlesex: but the bishop was prevailed upon by William, dean of London, his nephew by his sister Adelina, and by the prior of Chich, to commit the administration of the archdeaconry, during Richard's minority, to Hugh, one of his chaplains. It was with no small difficulty that Richard afterwards recovered his archdeaconry out of the hands of this faithless guardian. In the beginning of October, 1151, he was advanced to the see of London, in the room of Robert de Sigillo, and consecrated at Canterbury by Archbishop Theobald, in the presence of

all the bishops of England, excepting Henry of Winchester, who excused his absence, and approved the choice of Richard, in a letter to the archbishop. This prelate died May 4, 1162.

BEMBO (**PETER**), a Venetian of an ancient and noble family, born 1470. His father, Bernard, was governor of Ravenna, and employed in many important negotiations. When he went ambassador to Florence, he took his son with him, and here Peter acquired that delicacy and purity of style in the Tuscan language, for which he is so much admired in his works. He applied himself likewise to the Grecian language, which he studied at Sicily under Constantin Lascaris; and when his father went to Ferrara, he accompanied him thither, where he went through a course of philosophy under Nicholas Leonicens. His works were much admired in Italy; but, notwithstanding the elegance of his style, he has been thought sometimes to run into affectation by an improper use of the Latin phrases. He lived a retired life till 1513, when Pope Leo X. made choice of him for his secretary; but his great application to business and study, brought upon him a bad state of health, which obliged him, for a change of air, to remove to Padua, where he resided in 1521, when he received the news of the pope's death. He then retired to Venice, where he spent his time very agreeably amongst books and men of letters, till 1538, when Pope Paul III. created him a cardinal, and soon after gave him the bishopric of Bergamo. He discharged the duties of his function with great fidelity, till 1547, when he died by a hurt which he received on his side, by his horse's running him against a wall. He was buried in the choir of the church of Minerva, where there is an epitaph to his memory, composed by his son Torquato Bembo; and some time after his death a very fine marble statue was erected for him at Padua, in the famous church of St. Anthony, by his friend Jerome Quirini. John de la Casa has written the life of this cardinal, and has given us an exact list of his Italian and Latin works. Amongst the latter, there are sixteen books of letters, which he wrote for Leo X. when he was his secretary; six books of familiar epistles; a dialogue containing the life of Gui Ubaldo de Montefeltro, the duke of Urbino; several speeches; and the history of Venice in twelve books. He was named by the council of ten, to write this history in 1530; he was desired to take it up where Sabellicus had left it off, and to continue it to his own time; which interval comprehended forty-four years; but he did not accomplish it, concluding his work at the death of Julius II. Amongst his Italian pieces, the poem which he had made upon the death of his brother Charles is reckoned one of the best. He was esteemed an elegant Latin as well as Italian poet.

BENBOW (JOHN), vice-admiral of the blue squadron, and one of the most eminent English seamen mentioned in our histories, was born about the year 1650, and was descended of a very ancient, worthy, and honourable family in Shropshire. His father dying when he was very young, left this son John no other provision than that of the profession to which he was bred, viz. the sea, a profession to which he had naturally a great propensity, and in which he succeeded so happily, that before he was thirty he became master, and in a good measure owner, of a ship called the Benbow frigate, employed in the Mediterranean trade, in which he would have probably acquired a good estate, if an accident that happened to him in the last voyage he made had not given a new turn to his fortunes, and brought him to serve in the British navy, with equal reputation to himself, and good fortune to his country, to which he rendered many, and those very important, services. In the year 1686, Captain Benbow, in his own vessel, was attacked in his passage to Cadiz by a Saltee rover, against whom he defended himself, though very unequal in the number of men, with the utmost bravery, till at last the Moors boarded him, but were quickly beat out of the ship again, with the loss of thirteen men, whose heads Captain Benbow ordered to be cut off, and thrown into a tub of pork pickle. When he arrived at Cadiz, he went ashore, and ordered a negro servant to follow him, with the Moors heads in a sack. He had scarcely landed before the officers of the revenue inquired of his servant, what he had in his sack? The captain answered, salt provisions for his own use. "That may be," answered the officers, "but we must insist upon seeing them." Captain Benbow alledged, that he was no stranger there, that he did not use to run goods, and pretended to take it ill that he was suspected. The officers told him, that the magistrates were sitting not far off, and that if they were satisfied with his word, his servant might carry the provisions where he pleased, but that otherwise it was not in their power to grant any such dispensation. The captain consented to the proposal, and away they marched to the custom-house, Mr. Benbow in the front, his man in the center, and the officers in the rear. The magistrates, when he came before them, treated Captain Benbow with great civility, told him they were sorry to make a point of such a trifle, but that since he had refused to shew the contents of his sack to their officers, the nature of their employments obliged them to demand a sight of them; and that as they doubted not they were salt provisions, the shewing them could be of no great consequence one way or the other. "I told you," said the captain, sternly, "they were salt provisions for my own use. Caesar, throw them down upon the table, and, gentlemen, if you like them, they are at your service." The Spaniards were exceedingly struck at the sight of the Moors heads, and no less astonished at the account of the captain's adventure, who, with so small a force had been able to defeat such a number of barbarians. They

They sent an account of the whole matter to the court of Madrid, and Charles II. then king of Spain was so much pleased with it, that he would needs see the English captain, who made a journey to court, where he was received with great testimonies of respect, and not only dismissed with a handsome present, but his Catholic majesty was also pleased to write a letter in his behalf to King James, who, upon the captain's return, gave him a ship, which was his introduction to the royal navy. After the Revolution, he was constantly employed, and frequently, at the request of the merchants, was appointed to cruize in the channel, where he did very great service, as well in protecting our own trade, as in annoying and distressing that of the enemy. He was likewise generally made choice of for bombarding the French ports, in which he shewed the most intrepid courage, by going in person in his boat to encourage and protect the engineers, who, for that reason, were very solicitous that he should command the escorts whenever they went upon those hazardous enterprises, in which they knew he would not expose them more than was absolutely necessary, and that he would put them upon running no sort of danger, in which he did not willingly take his share. The vigour and activity of Captain Benbow, in every service on which he was employed, recommended him so effectually to his royal master King William, who was both a good judge of men, and always willing to reward merit, that he was very early promoted to a flag, and intrusted with the care of blocking up Dunkirk; the privateers from thence proving extremely detrimental to our trade during all that war. In 1695, we find him thus employed with a few English and Dutch ships, when the famous Du Bart had the good luck to escape him, with nine sail of clean ships, with which he did a great deal of mischief, both to our trade and to that of the Dutch. In 1697, he sailed, the 10th of April, from Spithead, with seven third-rates and two fire-ships, and after some time returned to Portsmouth for provisions; after which he had the good fortune to join the Virginia and West India fleets, and saw them safe into port.

After the concluding of the peace of Ryswick, and even while the partition treaties were negotiating, King William formed a design of doing something very considerable in the West Indies, in case his pacific views should be disappointed, or Charles II. of Spain should die suddenly, as was daily expected. There were, indeed, many reasons, which rendered the sending a squadron at that time into those parts highly useful and requisite. Our colonies were in a very weak and defenceless condition, the seas swarmed with pirates, the Scots had established a colony at Darien, which, very unluckily for them, gave the English little satisfaction, at the same time that it provoked the Spaniards very much. King William himself fixed upon Rear-Admiral Benbow to command this squadron, which proved but a very small one, as consisting only of three

fourth-rates; and when he went to take upon him his command, he received private instructions from the king to make the best observations he could on the Spanish ports and settlements, but to keep as fair as possible with the governors, and to afford them any assistance he could, if they desired it. He was likewise instructed to watch the galleons; for the king of Spain, Charles II. was then thought to be in a dying condition. Rear-Admiral Benbow failed in the month of November 1698, and did not arrive in the West Indies till the February following, where he found things in a very indifferent situation. Most of our colonies were in a bad condition, many of them engaged in warm disputes with their governors, the forces that should have been kept up in them for their defence so reduced by sickness, desertion, and other accidents, that little or nothing was to be expected from them: but the admiral carried with him Colonel Collingwood's regiment, which he disposed of to the best advantage in the Leeward Islands. This part of his charge being executed, he began to think of performing the other part of his commission, and of looking into the state of the Spanish affairs, as it had been recommended to him by the king; and a proper occasion of doing this very speedily offering, he effected it. On his return to Jamaica, towards the latter end of the year, he received a supply of provisions from England, and, soon after, orders to return home, which he did with six men of war, taking New England in his way, and arrived safe, bringing with him from the plantations sufficient testimonies of his having discharged his duty, which secured him from all danger of censure, though the House of Commons expressed very high resentment at some circumstances that attended the sending this fleet. But in regard to the admiral, the greatest compliments were paid to his courage, capacity, and integrity, by all parties; and the king, as a signal mark of his kind acceptance of all his services, granted him an augmentation of arms, which consisted in adding to the three Bent Bows, he already bore, as many Arrows; which single act of royal favour sufficiently destroys the foolish report of his being of mean extraction. His conduct in this expedition raised him so much in the king's esteem, that he consulted him as much or more than any man of his rank, and yet without making the admiral himself vain, or exposing him in any degree to the dislike of the ministers. It may be easily imagined, that, in the time the rear-admiral spent in the West Indies, the face of affairs was much changed: indeed so much they were changed, that the king was forced to think of a new war, though he was sensible the nation suffered severely from the effects of the old one. His first care therefore was, to put his fleet into the best order possible, and to distribute the commands therein to officers that he could depend upon; and to this it was that Mr. Benbow owed his being promoted to the rank of vice-admiral of the blue. After this, the command of a West India Squadron was conferred on him; and

and in an engagement with the French, he had the misfortune to lose his leg. During all the time of his illness he behaved with great calmness and presence of mind, having never flattered himself, from the time his leg was cut off, with any hopes of recovery, but shewed an earnest desire to be as useful as he could while he was yet living. He continued thus discharging his duty till the last moment; for dying of a sort of consumption, his spirits did not fail him till very near his end, and his senses were very sound to the day he expired, which was the 4th of November, 1702.

BENBOW (JOHN), son to the vice-admiral before mentioned. He was intended by his father for a seaman, and educated accordingly. His misfortunes began very early, viz. in the same year his father died in the West Indies, by being shipwrecked on the coast of Madagascar, where, after many dismal and dangerous adventures, he was induced to live with, and in the manner of, the natives, for many years, and at last, when he least expected it, he was taken on board by a Dutch captain, out of respect to the memory of his father, and brought safe to England, when his relations thought him long since dead. He was a young gentleman naturally of a very brisk and lively temper: but by a long series of untoward events, came to alter his disposition entirely, so as to appear, after his return, very serious, or rather melancholy, and did not much affect speaking, except among a few intimate friends. But the noise of his remaining so long, and in such a condition, upon the island of Madagascar, induced many to visit him, and to inquire into the circumstances of the life he led there, whom he civilly received, and readily satisfied their curiosity, though otherwise distinguished, as has been said, by his taciturnity; but he always looked upon his preservation there, and his escape from thence, as such signal instances of the favour of Providence, that he did not judge himself at liberty to conceal them. But notwithstanding his freedom in communicating this part of his history, very few particulars relating to it can now be recovered. He lived several years after his return to England, but in a very private manner.

BENDLOWES (EDWARD), author of some poetical pieces, was son and heir of Andrew Bendlowes, Esq. and born in the year 1613. This gentleman was carefully educated in grammar learning, and at sixteen years of age admitted a fellow-commoner of St. John's college, in Cambridge, to which he was afterwards a benefactor. From thence he went with a tutor to travel, and having gone through several countries, and visited seven courts of princes, he returned home a most accomplished gentleman both in behaviour and conversation, but a little tinctured with the principles of Popery. Being very imprudent in the management of his worldly concerns, he made a shift, though he was never married, to squander
away

away his estate (which amounted to seven hundred or a thousand pounds a year) on poets, musicians, buffoons, and flatterers, and in buying curiosities. He gave a handsome fortune with a niece named Philippa, who was married to Mr. Blount, of Maple Durham, in Oxfordshire; and having besides engaged himself for the payment of other men's debts, which he was not able to discharge, he was put into prison at Oxford; but being soon after released, he spent the remainder of his life, which was eight years, in that city. He was esteemed in his younger days a great patron of the poets, especially Quarles, Davenant, Payne, Fither, &c. who either dedicated books to him, or wrote epigrams and poems on him. His flatterers used to style him Benevolus, by way of anagram on his name, in return for his generosity towards them. Towards the latter end of his life, he was drawn off from his inclination to Popery, and would often take occasion to dispute against the Papists and their opinions, and particularly disliked the favourers of Arminius and Socinus. This gentleman, reduced through his own indiscretion to great want, died at Oxford the 18th of December, 1686, aged seventy-three years.

BENEDICT (St.), the founder of the order of the Benedictine monks, born in Italy about 480. He was sent to Rome when he was very young, and there received the first part of his education. At fourteen years of age he was removed from thence to Sublaco, about forty miles distant. Here he lived a most ascetic life, and shut himself up in a cavern, where nobody knew any thing of him except St. Romannus, who, we are told, used to descend to him by a rope, and to supply him with provisions; but being afterwards discovered by the monks of a neighbouring monastery, they chose him for their abbot. Their manners, however, not agreeing with those of Benedict, he returned to his solitude, whither many persons followed him, and put themselves under his direction, so that in a short time he built twelve monasteries. About 528 he retired to Mount Cassino, where idolatry was still prevalent, there being a temple of Apollo erected here. He instructed the people in the adjacent country, and having converted them, he broke the image of Apollo, and built two chapels on the mountain. Here he founded also a monastery, and instituted the order of his name, which in time became so famous, and extended over all Europe. It was here, too, that he composed his "*Regula Monachorum*," which Gregory the Great speaks of, as the most sensible and best written piece of that kind ever published. Authors are not agreed as to the place where Benedict died: some say at Mount Cassino, others affirm it to have been at Rome, when he was sent thither by Pope Boniface: nor is the year ascertained; some asserting it to have been in 542, or 543, and others in 547.

BENEFIELD (SEBASTIAN), a learned English divine, was born at Prestbury, in Gloucestershire, 1559. He was admitted a scholar of Corpus Christi college, in Oxford, 1586, and chosen probationer fellow 1590. After he had taken his degree of master of arts, he entered into holy orders. In 1608 he became doctor in divinity, and five years after was appointed Margaret professor of divinity in that university. He discharged this office with great success for fourteen years, when he resigned it, and retired to his rectory of Meysey Hampton, in Gloucestershire, which he had been inducted into several years before. He spent here the remainder of his life; and was eminent for piety, integrity, and extensive learning. He was well skilled in all parts of learning, and extremely conversant in the writings of the fathers and schoolmen. Some persons have accused him as a schismatic; but Dr. Ravis, bishop of London, approved of him as free from schism, and much abounding in science. He was a sedentary man, and fond of retirement, which rendered him less easy and affable in conversation. He was particularly attached to the opinions of Calvin, especially that of predestination; so that he has been styled a downright and doctrinal Calvinist. He died at Meysey Hampton, in 1630.

BENI (PAUL), professor of eloquence in the university of Padua. He was a Greek by nation, according to Bayle; that other authors affirm that he was born at Eugubio, in the duchy of Urbino. He was in the society of Jesuits for some time, but quitted them upon their refusing him permission to publish a commentary on the least of Plato. He was a great critic, and maintained a dispute with the Academy de la Crusca of Florence. He published a treatise against their Italian dictionary, under the title of "Anti-Crusca, ar Paragone della Lingua Italiana." He had likewise another contest with the same academy in regard to Tasso, whose defence he undertook, and published two pieces on this subject. In one of these he compares Tasso to Virgil, and Ariosto to Homer, in some particulars giving Tasso the preference to these two ancients; in the other he answers the critical censures which had been made against this author. He published also some discourses upon the "Pastor Fido" of Guarini. These pieces which we have mentioned were in Italian; but he left a great number of works in Latin. He died the 12th of February, 1625.

BENIGNUS (St.), archbishop of Armagh, in Ireland, was the immediate successor of St. Patrick in that see, anno 455. He was the son of Sefgnen, a man of wealth and power in Meath, who, in the war in 453, hospitably entertained St. Patrick in his journey from the port of Colp, where he landed, to the court of King Leogair at Tarah, and with his whole family embraced Christianity, and received baptism. The youth grew so fond of his father's guest, that

he could not be separated from his company. St. Patrick took him away with him at his departure, and taught him his first rudiments of learning and religion. Benin profited greatly under such a master, and became afterwards a man eminent for piety and virtue, whom St. Patrick thought worthy to fill the see of Armagh, which he resigned to him in 455. Benin died in 468, on the 9th of November, having also resigned his see three years before his death.

BENNET (HENRY), earl of Arlington, was descended of an ancient family, seated at Arlington, in Middlesex, and second son of Sir John Bennet, knight. He was born in 1618, and after being instructed in grammar learning in his father's house, was sent to Christ-church, in Oxford, where he took the degree of master of arts, and distinguished himself by his turn for English poetry. Upon the king's coming to Oxford, after the breaking out of the civil war, he entered himself a volunteer; and was afterwards made choice of by George Lord Digby, secretary of state, to be his under secretary. He was present in the rencounter at Andover, in which he received several wounds. When he could no longer remain in England with safety, he went to France, and from thence to Italy. On his return to France, in 1649, he became secretary to the duke of York. In 1658 Charles II. who placed great confidence in him, knighted him at Bruges, and sent him in quality of his minister to the court of Madrid. After the king's restoration, he recalled him from Madrid, and appointed him privy purse. October 2d, 1662, he was nominated secretary of state in the room of Sir Edward Nicholas. September 28th, 1663, the university of Oxford conferred upon him the degree of doctor of laws. March following he was created baron of Arlington, in Middlesex. At this time he had, as secretary, almost the sole management of foreign affairs, and his capacity was equal to his posts. He had a great hand in the first Dutch war, but he likewise appears to have had no small share in the negotiations for peace. A new set of ministers having, under pretence of their influence over the parliament, raised themselves to power, Lord Arlington declined in his credit with the king; but as he had been long in business, loved a court, and was desirous of power, he continued to act as secretary of state under the new administration, and became one of the cabinet council distinguished by the name of the cabal. A design was set on foot to change the constitution into an absolute monarchy, but no writer charges him with having a share in it; nor did he act farther than his office, as secretary of state, obliged him to act, in the breach which the other violent members of the cabal pushed the king to make with Holland.

April 22, 1672, he was raised to the dignity of earl of Arlington, in Middlesex, and viscount Thetford, in Norfolk; and on the 15th of June following was made a knight of the garter. Soon after he

was sent to Utrecht with the duke of Buckingham and the earl of Halifax, to treat of a peace between the allies and the States General; but this negotiation had no effect. The House of Commons, disliking the war against Holland, determined to call the advisers and promoters of it to an account. They first attacked the duke of Lauderdale, and next the duke of Buckingham, who, being admitted to be heard, endeavoured to throw all the odium upon the earl of Arlington; and this lord's answer not satisfying the Commons, articles of impeachment were drawn up, charging him with having been a constant and vehement promoter of Popery and Popish counsels; with having been guilty of many undue practices to promote his own greatness; with having embezzled the treasure of the nation, and falsely and treacherously betrayed the important trust reposed in him as a counsellor, and principal secretary of state. He appeared before the House of Commons, and spoke much better than was expected. He excused himself, but without blaming the king; and this had so good an effect, that though he, as secretary of state, was more exposed than any other man, by the many warrants and orders he had signed, yet he was acquitted, though by a small majority. In the mean time he continued to press the king to a separate peace with the Dutch, in which he happily succeeded.

Having resigned his post of secretary, he was made lord chamberlain September 1642, with this public reason given, that it was in consideration of his long and faithful service, particularly in the execution of his office of principal secretary of state, for the space of twelve years. Soon after, he made a fresh trial for recovering the king's confidence, by offering to go over to Holland, with the earl of Ossory. He told the king, that he did not doubt but he could bring the prince of Orange into an entire dependence on his uncle, and, in particular, dispose him to a general peace; on which the king was much set, it being earnestly desired by France. It was likewise believed that he had orders to give the prince hopes of marrying the duke of York's daughter, Lady Mary, whom he afterwards did marry. This journey proved altogether unsuccessful; and his credit was so much sunk, that several persons at court took the liberty to act and mimic his person and behaviour, as had been formerly done against the lord chancellor Clarendon; and it became a common jest for some courtier to put a black patch upon his nose, and strut about with a white staff in his hand, in order to make the king merry. The king's coldness, or perhaps displeasure, is believed to have proceeded from Arlington's late turning towards the popular stream, and more especially his outward proceedings against the Papists, when the court believed him to be one inwardly himself. Nevertheless he was continued in his office, and the privy council, in all the changes it underwent; and at his majesty's decease, King James confirmed him in his office of chamberlain, which he held to the day of his death, July 28, 1685.

BENNET (Dr. THOMAS), an English divine, was born at Salisbury, May 7, 1673. From the free-school in that city he was removed to St. John's college, Cambridge, where he took his degrees in arts, and afterwards became a fellow of the college. In 1699 he published "An Answer to the Dissenters' Plea for Separation, or an Abridgment of the London Cases." The following year, taking a journey to visit his friend Mr. John Rayne, rector of St. James's, in Colchester, and finding him dead, he preached his funeral sermon, with which the inhabitants were so highly pleased, that they warmly recommended him to Compton, bishop of London, who thereupon presented him to that living. The other livings in the town being very indifferently provided for, he was extremely followed, and his assistance desired upon all occasions, so that he was minister not only of one parish, but in a manner of the whole city. The same year he published at Cambridge his "Confutation of Popery." In 1702 he published a tract relative to the separation of the Dissenters, entitled, "A Discourse of Schism." This book being animadverted upon by Mr. Shepherd, one of the dissenting ministers, to whom it was addressed by way of letter, he published an answer to Mr. Shepherd, entitled, "Devotions." In 1705 he printed at Cambridge his "Confutation of Quakerism;" and 1708, "A brief History of the joint Use of pre-composed set Forms of Prayer." In this year likewise came abroad his "Discourse of Joint Prayers." In 1709 he published in 8vo. his "Paraphrase with Annotations upon the Book of Common Prayer." In this treatise he observes, that the using of the morning prayer, the litany, and communion service, at one and the same time, in one continued order, is contrary to the first intention and practice of the church. The next piece he made public was a sermon recommending charity schools, preached at St. James's church in Colchester, March 10, 1710, and published at the request of the trustees. The same year he wrote a letter to Mr. B. Robinson, occasioned by his review of the case of liturgies, and their imposition; and soon after, a second letter, upon the same subject. The year following he sent abroad his "Rights of the Clergy in the Christian Church," wherein he asserts, that church authority is not derived from the people, that the laity have no divine right to elect the clergy, nor to choose their own particular pastors. About this time he took the degree of doctor in divinity. In 1711 he published at London his "Directions for studying, 1. A general System of Divinity; 2. The Thirty-nine Articles; to which is added, St. Jerom's Epistle to Nepotianus." The same year he published his "Essay on the Thirty-nine Articles of Religion, agreed on in 1562, and revised in 1571." Before the publication of this book he found it necessary to leave Colchester. The other livings being filled with men of merit and character, in which he was highly instrumental, his large congregation, and his subscrip-

tions,

tions, which amounted to near 300*l.* a year, fell off so, that the income of his two livings of St. James and St. Nicholas did not amount to 60*l.* wherefore he removed to London, and was appointed deputy chaplain to Chelsea hospital, under Dr. Cannon. Soon after happening to preach the funeral sermon of his friend Mr. Erington, lecturer of St. Olave, in Southwark, it was so highly approved of by that parish, that he was unanimously chosen lecturer, without the least solicitation. We find him, in 1716, morning preacher at St. Lawrence Jewry; and soon after he was presented be the dean and chapter of St. Paul's, to the vicarage of St. Giles, Cripplegate, worth near 500*l.* a year. Whilst in this station, he was engaged in several lawsuits, in defence of the rights of that church, to which he recovered 150*l.* per annum. In 1716 he published a pamphlet entitled "The Nonjurors Separation from the public Assemblies of the Church of England examined, and proved to be schismatical upon their own principles;" and "The Case of the reformed episcopal Churches in Great Poland and Polish Prussia, in a Sermon preached at St. Lawrence Jewry in the Morning, and at St. Olave's, Southwark, in the Afternoon:" two editions of which were published the same year. In 1717 he published a spital sermon before the lord mayor, aldermen, &c. of London; and in 1718 came abroad his "Discourse of the ever-blessed Trinity in Unity, with an Examination of Dr. Clarke's Scripture Doctrine of the Trinity;" in which he treats Dr. Clarke with great decency and civility. In 1726 he published an "Hebrew Grammar." He died of an apoplexy at London, Oct. 9, 1728, aged fifty-five.

BENNET (CHRISTOPHER), was born in Somersetshire about 1617, and educated at Lincoln college, Oxford, where he was entered a commoner in 1632. Having taken both his degrees in arts, he entered upon the physic line, and afterwards was elected a fellow of the College of Physicians in London, where he practised with success. He died in April 1655. His writings are, "*Theatri tabidorum vestibulum.---Exercitationes diagnosticæ.*" &c. He also corrected and enlarged Dr. Moufet's treatise, entitled "Health's Improvement."

BENSERADE (ISAAC DE), a French poet of the last century, was born at Lions, near Roan. He was born, but not educated, a Protestant, his father having turned Catholic when he was very young. When Benserade was about seven or eight years of age, he went to be confirmed; the bishop who performed the ceremony asked him "If he was not willing to change his name of Isaac for one more Christian." "With all my heart," replied he, "provided I get any thing by the exchange." The bishop, surprized at such a ready answer, would not change his name: "Let his name be Isaac still," said he, "for whatever it is, he will become famous."

mous." Benferade lost his father when he was very young, and being left with very little fortune, and this much involved in law, he chose rather to give it up, than sue for it. We have been told by some authors, that he was related to Cardinal Richelieu, and that the cardinal took care of his education. It is certain, however, that Benferade soon became famous at court for his wit and poetry, and that Richelieu granted him a pension, which was continued till the death of the cardinal. After the death of Richelieu, he got into favour with the duke de Breze, whom he accompanied in most of his expeditions; and when this nobleman died, he returned to court, where his poetry became highly esteemed. We are told in one of Costar's letters to the marchioness de Lavardin, that Benferade was named envoy to Christina, queen of Sweden: it is certain, however, that he never went in this employment.

Benferade had surprizing success in what he composed for the king's interludes. There was quite an original turn in these compositions, which characterized at once the poetical divinities, and the persons who represented them. The sonnet which Benferade sent to a young lady, with his paraphrase on Job, rendered his name very famous. A parallel was drawn betwixt it and the "Urania" of Voiture; and a dispute thence arose, which divided the wits, and the whole court. Those who gave the preference to that of Benferade, were styled the Jobists, and their antagonists the Uranists. The prince of Conti declared himself a Jobist. "The one sonnet," said he, meaning that of Voiture, "is more grand and finished; but I would rather have been the author of the other." Benferade wrote "Rondeaux upon Ovid," some of which are reckoned tolerable, but upon the whole they are not much esteemed. He applied himself to works of piety some years before his death, and translated almost all the Psalms. M. l'Abbé Olivet says, that Benferade, towards the latter end of his life, withdrew from court, and made Gentilly the place of his retirement. When he was a youth, he says it was the custom to visit the remains of the ornaments with which Benferade had embellished his house and gardens, where every thing favoured of his poetical genius. The barks of the trees were full of inscriptions. Mr. Voltaire is of opinion, that these inscriptions were the best of his productions, and he regrets that they have not been collected together.

Benferade suffered at last so much from the stone, that, notwithstanding his great age, he resolved to submit to the operation of cutting. But his constancy was not put to this last proof; for a surgeon letting him blood, by way of precaution, pricked an artery, and, instead of endeavouring to stop the effusion of blood, ran away. There was but just time to call F. Camire, his friend and confessor, who came soon enough to see him die, which happened on the 19th of October, 1690.

BENSON (GEORGE), a learned and eminent dissenting teacher, was born at Great Salkeld, in Cumberland, September 1699. He was early destined by his parents to the Christian ministry, on account of the seriousness of his disposition, and his love of learning; which was so strong and successful, that at eleven years of age he was able to read the Greek Testament. After finishing his grammar learning, he went to an academy kept by Dr. Dixon, at Whitehaven, from whence he removed to Glasgow; where, with great application and success, he pursued his studies until May, 1721, when he left the university. Towards the close of the year he came to London; and having been examined and approved by several of the most eminent Presbyterian ministers, he began to preach, first at Chertsey, and afterwards in London. The learned Dr. Calamy was his great friend, and kindly took him for a time into his family. By this gentleman's recommendation he went to Abingdon, in Berkshire; where, after preaching as a candidate, he was unanimously chosen their pastor, by the congregation of Protestant Dissenters in that town. During his stay here, which was about seven years, he preached and published three serious practical discourses, addressed to young persons, which were well received; but he afterwards suppressed them, as not teaching what he thought, on further inquiry, the exact truth, in relation to some doctrines of Christianity. In 1729 he received a call from a society of Protestant Dissenters in Southwark, among whom he laboured with great diligence and fidelity for eleven years, and was greatly beloved by them. In 1740 he was chosen by the congregation at Crutched Friars, colleague to the learned and judicious Dr. Lardner; and when infirmities obliged Dr. Lardner to quit the service of the church, the whole care of it devolved on him.

From the time of his engaging in the ministry, he seems to have proposed to himself the critical study of the Scriptures, and particularly of the study of the New Testament, as a principal part of his business; and to have pursued the discovery of the sacred truths it contained with uncommon diligence and fidelity. The first fruit of these studies which he presented to the public was, "A Defence of the Reasonableness of Prayer," with "A Translation of a Discourse of Maximus Tyrius," containing some popular objections against prayer, and an "Answer" to these. Some time after this, he manifested his love to moderation and Christian liberty, and his aversion to persecution, by whomsoever practised, by extracting from the *Memoirs of Literature*, and reprinting Mr. de la Roche's account of the persecuting and burning of Servetus by Calvin, with such reflections as were proper to expose the injustice and inconsistency of this conduct in that reformer, and to prevent it's being employed to countenance a like temper and conduct hereafter. To this he afterwards added, "A Defence of the Account of Servetus," and "A brief Account of Archbishop Laud's cruel Treatment of

Dr. Leighton." About the same time, to guard Christians against the corruptions of Popery, and to prevent their being urged by the Deists as plausible objections against Christianity, he published "A Dissertation on 2 Thess. ii. ver. 1—12." In illustrating the observations of the learned Joseph Mede, he shewed these gross corruptions of the best religion to have been expressly foretold, and Christians strongly cautioned against them; and that, in this view, they were among the evidences of the divine authority of the Scriptures, as they proved the sacred writers to have been inspired by a divine spirit, which could alone clearly foretell events so distant, unlikely, and contingent. The light which Mr. Locke had thrown on the obscurest parts of St. Paul's epistle, by making him his own expositor, encouraged and determined Mr. Benson to attempt an illustration of the remaining epistles in the same manner. In 1731 he published "A Paraphrase and Notes on the Epistle to Philemon," as a specimen. This was well received, and the author encouraged to proceed in his design. With the Epistle to Philemon was published "A short Dissertation, to prove from the Spirit and Sentiments of the Apostle, discovered in his Epistles, that he was neither an Enthusiast nor Impostor; and, consequently, that the Religion which he asserted he received immediately from Heaven, and confirmed by a Variety of Miracles, is indeed divine." This argument hath since been improved and illustrated, with great delicacy and strength, in a review of the apostle's entire conduct and character, by Lord Lyttelton. Mr. Benson proceeded with great diligence and reputation to publish "Paraphrases and Notes on the two Epistles to the Thessalonians, the first and second to Timothy, and the Epistle to Titus; adding "Dissertations on several important Subjects, particularly on Inspiration." In 1735 he published a "History of the first planting of Christianity, taken from the Acts of the Apostles, and their Epistles," in two vols. quarto. These works procured him great reputation. One of the universities in Scotland sent him a diploma, with a doctor's degree; and many of high rank in the established church, as Herring, Hoadly, Butler, Benson, Conybeare, &c. shewed him great marks of favour and regard. He pursued the same studies with great application and success till the time of his death, which happened 1763, in the 64th year of his age.

His works, besides those already mentioned, are, "A Paraphrase and Notes on the seven Catholic Epistles; to which are annexed, several critical Dissertations," quarto. "The Reasonableness of the Christian Religion, as delivered in the Scriptures," in two vols. 8vo. "A Collection of Tracts against Persecution." A Volume of Sermons on several important Subjects." "The History of the Life of Jesus Christ, taken from the New Testament; with Observations and Reflections proper to illustrate the Excellence of his Character, and the Divinity of his Mission and Religion."

BENTHAM (EDWARD), canon of Christ-church, Oxford, and king's professor of divinity in that university, was born in the college at Ely, July 23, 1707. His father, Mr. Samuel Bentham, was a very worthy clergyman, and vicar of Witchford, a small living near that city; who having a numerous family, his son Edward, on the recommendation of Dr. Smalridge, dean of Christ-church, was sent, in 1717, to the school of that college. Having there received the rudiments of classical education, he was in Lent term, 1723, when nearly sixteen years of age, admitted of the university of Oxford, and placed at Corpus-Christi college, under his relation, Dr. John Burton. In this situation, his serious and regular deportment, and his great proficiency in all kinds of academical learning, recommended him to the notice of several eminent men; and, among others, to the favour of Dr. Tanner, canon of Christ-church, by whose death he was disappointed of a nomination to a studentship in that society. At Corpus-Christi college he formed a strict friendship with Robert Hoblyn, Esq. of Nanfwydden in Cornwall; afterwards representative for the city of Bristol, whose character, as a scholar and a member of parliament, rendered him deservedly esteemed by the lovers of literature and of their country. In company with this gentleman and another intimate friend, Dr. Ratcliff, afterwards master of Pembroke college, Mr. Bentham made, at different times, the tour of part of France, and other places. Having taken the degree of bachelor of arts, he was invited by Dr. Cotes, principal of Magdalen Hall, to be his vice-principal; and was accordingly admitted to that society, March 6, 1729-30. Here he continued only a short time; for, on the 23d of April, in the year following, he was elected fellow of Oriel college. In act term, 1732, he proceeded to the degree of master of arts, and, about the same time, was appointed tutor in the college; in which capacity he discharged his duty, in the most laborious and conscientious manner, for more than twenty years. March 26, 1743, Mr. Bentham took the degree of bachelor in divinity; and April 22, in the same year, was collated to the prebend of Hundreton, in the cathedral-church of Hereford. July 8, 1749, he proceeded to the degree of doctor in divinity; and in April, 1754, was promoted to the fifth stall in that cathedral. Here he continued the same active and useful course of life for which he had always been distinguished. He served the offices of sub-dean and treasurer, for himself and others, for above twelve years. The affairs of the treasury, which Dr. Bentham found in great confusion, he entirely new-modelled, and put into a train of business in which they have continued ever since, to the great ease of his successors, and benefit of the society. So intent was he upon the regulation and management of the concerns of the college, that he refused several preferments which were offered to him, from a conscientious persuasion, that the avocations they would produce were incompatible with the proper discharge of the offices

offices he had voluntarily undertaken. Being appointed by the king to fill the divinity chair, vacant by the death of Dr. Fanshawe, Dr. Bentham was, with much reluctance, and after having repeatedly declined, persuaded, by Archbishop Secker and his other learned friends, to accept of it; and, on the 9th of May, 1763, he was removed to the eighth stall in the cathedral. His unwillingness to appear in this station was increased by the business he had to transact in his former situation, and which he was afraid would be impeded by the accession of new duties; not to say that a life spent in his laborious and sedentary manner had produced some unfavourable effects on his constitution, and rendered a greater attention than he had hitherto shewn to private ease and health, absolutely necessary. Besides, as the duties, when probably discharged, were great and interesting, so the station itself was of that elevated and public nature to which his ambition never inclined him: he preferred a humble situation. The diffidence he had of his abilities had ever taught him to suspect his own sufficiency; and his inaugural lecture breathed the same spirit, the text of which was, "Who is sufficient for these things?" But whatever objections Dr. Bentham might have to the professorship before he entered upon it, when once he had accepted of it, they never discouraged him in the least from exerting his most sincere endeavours to render it both useful and honourable to the university. He set himself immediately to draw out a course of lectures for the benefit of young students in divinity, which he constantly read at his house at Christ-church, gratis, three times a-week during term time, till his decease. The course took up a year; and he not only exhibited in it a complete system of divinity, but recommended proper books, some of which he generously distributed to his auditors. His intense application to the pursuit of the plan he had laid down, together with those concerns in which his affection for his friends, and his zeal for the public good in every shape, involved him, proved more than a counterbalance for all the advantages of health and vigour that a strict and uniform temperance could procure. It is certain that he sunk under the rigorous exercise of that conduct he had proposed to himself: for though sixty-eight years are a considerable proportion in the strongest men's lives, yet his remarkable abstemiousness and self-denial, added to a disposition of body naturally strong, promised, in the ordinary course of things, a longer period. Dr. Bentham was a very early riser, and had transacted half a day's business before many others began their day. His countenance was uncommonly mild and engaging, being strongly characteristic of the piety and benevolence of his mind; and at the same time it by no means wanted expression, but, upon proper occasions, could assume a very becoming and affecting authority. In his attendance upon the public duties of religion, he was exceedingly strict and constant; not suffering himself ever to be diverted from it by any motives, either of interest or pleasure. Whilst he

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was thus diligent in the discharge of his own duty, he was not severe upon those who were not equally diligent. He could scarcely ever be prevailed upon to deliver his opinion on subjects that were to the disadvantage of other men; when he could not avoid doing it, his sentiments were expressed with the utmost delicacy and candour. No one was more ready to discover, commend, and reward every meritorious endeavour. Of himself he never was heard to speak; and if his own merits were touched upon in the slightest manner, he felt a real uneasiness. Though he was not fond of the formalities of visiting, he entered into the spirit of friendly society intercourse with great pleasure. His constant engagements, indeed, of one kind or other, left him not much time to be devoted to company; and the greater part of his leisure hours he spent in the enjoyment of domestic pleasures, for which his amiable and peaceable disposition seemed most calculated. Till within the last half year of his life, in which he declined very fast, Dr. Bentham was scarcely ever out of order; and he was never prevented from discharging his duty, excepting by a weakness that occasionally attacked his eyes, and which had been brought on by too free an use of them when he was young. That part of his last illness which confined him, was only from the 23d of July to the 1st of August. Even death itself found him engaged in the same laborious application which he had always directed to the glory of the Supreme Being, and the benefit of mankind; and it was not till he was absolutely forbidden by his physicians, that he gave over a particular course of reading, that had been undertaken by him with a view of answering Mr. Gibbon's "Roman History." Thus he died at his post, like a faithful soldier, in the exercise of his arms, and the defence of his religion. That serenity of mind and meekness of disposition, which he had manifested on every former occasion, shone forth in a more especial manner in his latter moments; and, together with the consciousness of a whole life spent in the divine service, exhibited a scene of true Christian triumph. After a few days illness, in which he suffered a considerable degree of pain without repining, a quiet sigh put a period to his existence below, on the 1st of August, 1776, when he had entered into the sixty-ninth year of his age.

BENTINCK or **BENTHINCK** (**WILLIAM**), earl of Portland, &c. one of the greatest statemen of his time, and the first that advanced his family to the dignity of the English peerage. M. Bentinck was a native of Holland, being descended of an ancient and noble family of that name in the province of Guelderland. After a liberal education, he was, by the interest of his friends, promoted to be page of honour to William, then Prince of Orange (afterwards King William III. of England), in which station, his good behaviour and address so recommended him to the favour of his master, that he preferred him to the more honourable post of gentleman of

his bed-chamber. In this capacity he accompanied the prince into England, in the year 1670, where, going to visit the university of Oxford, he was, together with the prince, created doctor of civil law. In 1672, the prince of Orange being made captain-general of the Dutch forces, and soon after stadtholder, M. Bentinck was promoted, and had a share in his good fortune, being made colonel and captain of the Dutch regiment of guards, afterwards esteemed one of the finest in King William's service, and which behaved with the greatest gallantry in the wars both in Flanders and Ireland. In 1675, the prince falling ill of the small-pox, M. Bentinck had opportunity of signalizing his love and affection for his master in an extraordinary manner, and thereby of obtaining his esteem and friendship, by one of the most generous actions imaginable: for the small-pox not rising kindly upon the prince, his physicians judged it necessary that some young person should lie in the same bed with him, imagining that the natural heat of another would drive out the disease, and expel it from the nobler parts. No body of quality could be found in all the court to make this experiment: at last, M. Bentinck, though he had never had the small-pox, resolved to run the risque, and accordingly attended the prince during the whole course of his illness, both day and night. Nothing was given him, nor was he ever removed in his bed by any other hand. In the year 1677, M. Bentinck was sent by the prince of Orange into England, to solicit a match with the Princess Mary, eldest daughter of James, at that time duke of York (afterwards King James II.), which was soon after concluded. And in 1685, upon the duke of Monmouth's invasion of this kingdom, he was sent over to King James to offer him his master's assistance, both of his troops and person, to head them against the rebels, but, through a misconstruction put on his message, his highness's offer was rejected by the king. In the year 1688, when the prince of Orange intended an expedition to England, he sent M. Bentinck, on the elector of Brandenburg's death, with his compliments to the new elector, and also to lay before him the state of affairs, to communicate to him his design upon England, and to solicit his assistance to put it in execution, &c. In this negotiation M. Bentinck was so successful, that he carried to his master a more favourable and satisfactory answer than the prince had expected; the elector having generously granted even more than was asked. M. Bentinck had also a great share in the glorious Revolution on which our present happy establishment is founded; in which difficult and important affair, he shewed all the prudence and sagacity of the most consummate and able statesman. M. Bentinck accompanied the prince in his expedition to England; and after King James's abdication, during the interregnum, he held the first place among those who composed the prince's cabinet at that critical time, and that, in such a degree of super-eminence, as scarcely left room for a second; and we may be
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sure that he was not wanting, as far as his services could avail, in endeavouring to procure the crown for the prince his master; who, when he had obtained it, was as forward on his part, in rewarding the faithful and signal services of M. Bentinck. Immediately upon the prince's accession to the British crown, M. Bentinck was made groom of the stole, privy purse, first gentleman of the royal bed-chamber, and was the first commoner upon the list of privy-counsellors; and, to fit him for greater honours, was soon after naturalized by act of parliament; and, by letters patent bearing date the 9th of April, 1619, two days before the king and queen's coronation, he was created baron of Cirencester, Viscount Woodstock, and earl of Portland. In the year 1690, the earl of Portland, with many others of the English nobility, attended King William to Holland, where the earl acted as envoy for his majesty, at the grand congress held at the Hague the same year; an assembly the most honourable to the English nation, that is any where to be read of. In the year 1695, King William made this nobleman a grant of the lordships of Denbigh, Bromfield, Yale, and other lands, containing many thousand acres, in the principality of Wales, which being part of the demesne thereof, the grant was opposed, and the House of Commons addressed the king to put a stop to the passing it, which his majesty accordingly complied with, and recalled the grant, promising, however, to find some other way of shewing his favour to Lord Portland, who, he said, had deserved it by long and faithful services; and this promise the king soon after made good. It was to this nobleman, that the horrid plot for assassinating King William, in the year 1695, was first discovered; and his lordship, by his wife counsel and indefatigable zeal, was very instrumental in bringing to light the whole of that execrable scheme. The same year another affair happened, in which this noble lord gave such a shining proof of the strictest honour and integrity, as has done immortal honour to his memory. The parliament having taken into consideration the affairs of the East India company, who, through mismanagement and corrupt dealings, were in danger of losing their charter, strong interest was made with the members of both houses, and large sums properly distributed to procure a new establishment of their company by act of parliament. Among those noblemen whose interest was necessary to bring about this affair, Lord Portland's was particularly courted, and an extraordinary value put upon it, much beyond that of any other peer; for he was offered no less than the sum of 50,000 pounds for his vote, and to use his endeavours with the king to favour the design. But his lordship, possessed of a greatness of soul that placed him above corruption, treated this injurious offer with all the contempt and indignation it deserved, telling the person employed in it, that if he ever so much as mentioned such a thing to him again, he would for ever be the company's enemy, and give them all the opposition in his power. This is an instance of

public spirit not often met with, and did not pass unregarded; for we find it recorded in an eloquent speech of a worthy member of parliament, who took occasion to relate this noble action to the House of Commons, much to the honour of Lord Portland. It was owing to this nobleman, that the Banqueting house at Whitehall was saved, when the rest of the palace was destroyed by fire. Going on thus in a course of honour and prosperity, his lordship, in February, 1696, was created a knight of the most noble order of the garter, at a chapter held at Kensington, the sovereign and ten knights being present, and was installed at Windsor on the 25th of March, 1697, at which time he was also lieutenant-general of his majesty's forces: for his lordship's services were not confined to the cabinet; he likewise distinguished himself in the field on several occasions, particularly at the battle of the Boyne, battle of Landen, where he was wounded, siege of Limerick, Namur, &c. As his lordship thus attended his royal master in his wars both in Ireland and Flanders, and bore a principal command there, so he was honoured by his majesty with the chief management of the famous peace of Ryswick.

The king had for a long time given the earl of Portland the entire and absolute government of Scotland; and his lordship was also employed, in the years 1698, in the new negotiation set on foot for the succession of the crown of Spain, called by the name of the Partition Treaty, the intention of which being frustrated by the treachery of the French king, the treaty itself fell under severe censure, and was looked upon as a fatal slip in the politics of that reign; and Lord Portland was impeached by the House of Commons, in the year 1700, for advising and transacting it, as were also the lords concerned with him in it. The Partition Treaty was the last public transaction we find Lord Portland engaged in; the next year, 1701, having put a period to the life of his royal and munificent master, King William III. but not without having shewn, even in his last moments, that his esteem and affection for Lord Portland ended but with his life; for when his Majesty was just expiring, he asked, though with a faint voice, for the earl of Portland, but before his lordship could come, the king's voice quite failed him. The earl, however, placing his ear as near his majesty's mouth as could be, his lips were observed to move, but without strength to express his mind to his lordship; but, as the last testimony of the cordial affection he bore him, he took him by the hand, and carried it to his heart with great tenderness, and expired soon after. His lordship had before been a witness to, and signed his majesty's last will and testament, made at the Hague in 1695; and it is said, that King William, the winter before he died, told Lord Portland, as they were walking together in the garden at Hampton Court, that he found his health declining very fast, and that he could not live another summer, but charged his lordship not to mention this till after his majesty's death. We are told, that at the time of the king's death,

death, Lord Portland was keeper of Windsor Great Park, and was displaced upon Queen Anne's accession to the throne: we are not, however, made acquainted with the time when his lordship became first possessed of that post. After King William's death, the earl did not, at least openly, concern himself with public affairs; but betook himself to a retired life, in a most exemplary way, at his seat at Bulstrode, in the county of Bucks, where he erected and plentifully endowed a free-school, and did many other charities. His lordship had an admirable taste for gardening, and took great delight in improving and beautifying his own gardens, which he made very elegant and curious. At length, being taken ill of a pleurisy and malignant fever, after about a week's illness he died, November 23, 1709, in the sixty-first year of his age, leaving behind him a very plentiful fortune, being at that time reputed one of the richest subjects in Europe.

BENTINCK (HENRY), second son of William earl of Portland, whilst he was a commoner was elected in two parliaments in the reign of Queen Anne, one of the knights of the shire for the county of Southampton; and on the 21st of July, 1710, was made captain of the first troop of horse guards, in the room of the earl of Albermarle. He was created by King George the First marquis of Tichfield in Hampshire, and duke of Portland, by letters patent, bearing date the 16th of July, 1706.

When the king went to Cambridge, in 1717, and the ceremony of admitting and creating several degrees was, according to custom, performed in his royal presence, his grace the duke of Portland was created doctor of laws. His grace was also one of the gentlemen of King George the First's bedchamber; and on the 9th of September, 1721, was appointed captain-general and governor of the island of Jamaica, where his grace departed this life, of a fever, on the 4th of July, 1726, in the forty-fifth year of his age.

BENTIVOGLIO (GUY), cardinal, was born at Ferrara in 1579. He went to study at Padua, where he made a considerable proficiency in polite literature. He was at this place in 1597, when Alfonso duke of Ferrara died. Cæsar, the duke's cousin, claimed the right of succession, but the pope opposed him. The marquis Hippolyte Bentivoglio, brother to Guy, espoused the cause of Cæsar, and put himself at the head of his troops, which extremely irritated Cardinal Aldrobrandin, nephew to Clement VIII. who commanded the ecclesiastical troops. Guy left Padua, in order to wait upon Aldrobrandin, and to endeavour to appease his resentment. He succeeded in his endeavours, being the chief instrument in bringing about that peace which was concluded the January following. Guy Bentivoglio was after this extremely well received by the pope, who made him his chamberlain, and gave him leave to go
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and finish his studies at Padua. Upon his leaving the university, he went to reside at Rome, where he became universally esteemed. He was sent nuncio to Flanders, and then to France; in both which employments his behaviour was such as gave great satisfaction to Paul V. who made him a cardinal, which was the last promotion he made, a little before his death in Jan. 1621. Bentivoglio was at this time in France, where Lewis XIII. and all the French court, congratulated him on his new dignity; and when he returned to Rome, his Christian majesty entrusted him with the management of the French affairs at that court. Pope Urban VII. had a high esteem for him; for he was of opinion he could not find a friend more faithful and disinterested than Cardinal Bentivoglio, nor one who had a more consummate knowledge in business. He was beloved by the people, and esteemed by the cardinals; and his qualities were such, that in all probability he would have been raised to the pontificate, on the death of Urban in 1644; but the cardinal having gone to the conclave during the time of the most intolerable heats at Rome, it affected his body to such a degree, that he could not sleep for eleven nights afterwards; and this want of rest threw him into a fever, of which he died the 7th of September, 1644, being then sixty-five years of age. He has left several works, the most remarkable of which are his "History of the Civil Wars of Flanders;" "An Account of Flanders;" with his "Letters and Memoirs."

BENTLEY (RICHARD), an eminent critic and divine, was the son of a mechanic tradesman at Wakefield in Yorkshire, where he was born in 1662, and probably received the first part of his education. Being removed to St. John's college in Cambridge, he followed his studies with indefatigable industry; and his inclination leading him strongly to critical learning, his skill and knowledge therein recommended him to Dr. Edward Stillingfleet, who was bred at the same college, and in 1685 appointed him private tutor to his son. In 1689 he attended his pupil to Wadham college in Oxford, where he was incorporated master of arts July 4th that year, having taken that degree some time before in his own university. He was then also in holy orders, and his patron (to whom he had been very serviceable) being advanced to the see of Worcester in 1692, collated him to a prebend in that church, into which he was installed October 2d of that year, and also made him his domestic chaplain, in which last station he continued till his lordship's death. That learned prelate, as well as Dr. William Lloyd, then bishop of Litchfield, had seen many proofs of our author's extraordinary merit, when they concurred in recommending him as a fit person to open the lectures upon Mr. Boyle's foundation, in defence of natural and revealed religion. This gave him a fine opportunity of establishing his fame. He saw it well; and resolved to push

push it to the utmost. Sir Isaac Newton's *Principia* had been published but a few years, and the book was little known, and less understood; Mr. Bentley therefore determined to spare no pains in displaying to the best advantage the profound demonstrations which that excellent work furnished in proof of a Deity; and that nothing might be wanting which lay in his power to complete the design, he applied to the great author, and received from him the solution of some difficulties, which had not fallen within the plan of his work. Our author also did not forget to heighten the novelty of his plan, by introducing and asserting Mr. Locke's lately advanced notion concerning the innate idea of a God, in his first sermon. With the help of such advantages, Mr. Bentley's sermons at Boyle's lectures became the wonder and admiration of the world, and raised the highest opinion of the preacher's abilities. Accordingly he soon reaped the fruits of his reputation, being appointed keeper of the royal library at St. James's the following year, for which the warrant was made out of the secretary's office, December 13, 1693, and the patent in April 1694. But he was scarcely settled in his office, when he fell under the displeasure of the honourable Mr. Charles Boyle, eldest son to the earl of Orrery; a young nobleman of the greatest hopes, who was then in the course of his education at Christ-church, in Oxford. Mr. Boyle was about to put out a new edition of the "Epistles of Phalaris," and for that purpose had obtained the use of a MS. of a book out of St. James's library; but our librarian demanding it back sooner than was expected, and before the collation of it was finished, this was resented by Mr. Boyle, and gave rise to the well known controversy betwixt Boyle and Bentley. This was carried on with admirable spirit, wit, and learning, in several writings on both sides, until the year 1699, and gave our author another opportunity of surprizing the world with his genius and knowledge in critical learning; and Dr. Montagu dying the next year, he was presented by the crown to the mastership of Trinity college, in Cambridge, upon which promotion he resigned his prebend of Worcester. He was afterwards collated to the archdeaconry of Ely, June 12, 1707, and besides this was presented to a good benefice in that island. He had also the honour of being chaplain both to King William and Queen Anne.

Having thus obtained ease, affluence, and honour, he took his doctor's degree in divinity, entered into matrimony, and indulged his inclination in critical pursuits; and as he gave the fruits of his labours occasionally to the public, these were observed severally so to abound with erudition and sagacity, that he grew by degrees up to the character of being the first critic of his age. In the mean time, he carried matters with so high a hand in the government of his college, that in 1709 a complaint was brought before the bishop of Ely, as visitor, against him by several of the fellows; who, in order to have him removed from the mastership, charged him with
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embezzling the college money, and other misdemeanors. In answer to this he presented his defence to the bishop, which was published in 1710, under the title of "The present State of Trinity College," 8vo. and thus began a lasting quarrel, which was carried on with the most virulent animosity on each side.

Nor was this the only trial which exercised his spirit, and wherein he triumphed also finally over his adversaries. During the course of the former dispute, he had been promoted to the regius professorship of divinity; and his late majesty George I. on a visit to the university in October 1717, having nominated by mandate, as usual on such occasions, several persons for a doctor's degree in that faculty, our professor, to whom belonged the ceremony called creation, made a demand of four guineas from each person, as a fee due to this office, besides a broad piece of gold, which had been customarily received as a present, and absolutely refused to create any doctor without the fee. Hence grew a long and warm dispute, during which the doctor was first suspended from his degrees by the university, October 3, 1718, and then degraded on the 17th of that month; but on a petition to his majesty for relief from that sentence, the affair was referred by the council to the court of King's Bench, where the proceedings against him being reversed, a mandamus was issued the 7th of February the same year, charging the university to restore him.

He was happily endued with a natural hardiness of temper, which enabled him to ride out both these storms without any extraordinary disturbance, so that he went on as before in the career of literature, where he never failed to make a most conspicuous figure. The 5th of November, 1715, he preached a sermon before the university, which was printed with the title of "A Sermon upon Popery;" and some remarks being published upon it, the doctor answered in a piece entitled "Reflections on the scandalous Aspersions cast on the Clergy by the Author of the Remarks, &c." This came out in 1717, 8vo. He had the preceding year printed some account of an edition which he intended to give of the New Testament in Greek; and having revolved the design in his mind for the space of four years, he put out in 1721 proposals for printing it by subscription, together with the Latin version of St. Jerom, to which a specimen of the whole was annexed. These were attacked warmly by Dr. Conyers Middleton, who had been a fellow of his college, and was from the first, and all along continued to be, a principal leader among his antagonists there. Some pieces were written upon the occasion; the result of which was, that the design was dropped. In 1726 came out, in 4to, his Terence, with Notes, and a Schediasma concerning the metre and accents of that writer. This was reprinted the following year at Amsterdam, with some corrections and additions by our author, who also annexed thereto a beautiful edition, with notes, of Phædrus's Fables, in Latin. The
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last piece which employed the doctor's critical talents was Milton's *Paradise Lost*;" a new edition of which he gave the public in 1732, quarto, with notes and emendations: but though some of those exhibited strong proofs of his masterly genius, yet in the main here was a great falling off, such as evidently discovered that he now drew near the lees. Indeed he grew apparently sensible of his decay; and though he continued on this side the grave ten years longer, yet he languished the remainder of his days, feeble and inactive to his death, which happened July 14, 1742, at the age of fourscore years.

BERKELEY (*Dr. GEORGE*), the learned and most ingenious bishop of Cloyne in Ireland, was born in that kingdom, at Kilcrin, near Thomastown, the 12th of March, 1684. He was the son of William Berkeley, of Thomastown, in the county of Kilkenny; whose father, the family having suffered for their loyalty to Charles I. went over to Ireland after the Restoration, and there obtained the collectorship of Belfast. George had the first part of his education at Kilkenny school, was admitted pensioner of Trinity college, Dublin, at the age of fifteen, and chosen fellow of that college June the 9th, 1707.

The first public proof he gave of his literary abilities was, "*Arithmetica absque Algebra aut Euclide demonstrata*;" which, from the preface, he appears to have written before he was twenty years old, though he did not publish it till 1707. It is dedicated to Mr. Palliser, son to the archbishop of Cashel; and is followed by a mathematical miscellany, containing observations and theorems inscribed to his pupil Mr. Samuel Molineux.

In 1709 came forth the "*Theory of Vision*," which, of all his works, seems to do the greatest honour to his sagacity, being, as a certain writer observes, the first attempt that ever was made to distinguish the immediate and natural objects of sight, from the conclusions we have been accustomed from infancy to draw from them. The boundary is here traced out between the ideas of sight and touch; and it is shewn that, though habit hath so connected these two classes of ideas in our minds, that they are not without a strong effort to be separated from each other, yet originally they have no such connection; inasmuch, that a person born blind, and suddenly made to see, would at first be utterly unable to tell how any object that affected his sight would affect his touch; and particularly would not from sight receive any idea of distance, oneness, or external space, but would imagine all objects to be in his eye, or rather in his mind. This was surprisingly confirmed in the case of a young man born blind, and couched at fourteen years of age by Mr. Cheselden in 1728. A "*Vindication of the Theory of Vision*" was published by him in 1733.

In 1710 appeared "*The Principles of Human Knowledge*," and in 1713 "*Dialogues between Hylas and Phylonous*:" the object of

both which pieces is, to prove that the commonly received notion of the existence of matter is false; that sensible material objects, as they are called, are not external to the mind, but exist in it, and are nothing more than impressions made upon it by the immediate act of God, according to certain rules termed laws of nature, from which, in the ordinary course of his government, he never deviates; and that the steady adherence of the Supreme Spirit to these rules is what constitutes the reality of things to his creatures. These works are declared to have been written "in opposition to Sceptics and Atheists;" and herein "is inquired into the chief cause of error and difficulty in the sciences, with the grounds of scepticism, atheism, and irreligion;" which cause and grounds are found to be the doctrines of the existence of matter. He seems persuaded, that men never could have been deluded into a false opinion of the existence of matter, if they had not fancied themselves invested with a power of abstracting substance from the qualities under which it is perceived; and hence, as the general foundation of his argument, is led to combat and explode a doctrine maintained by Locke and others, of there being a power in the mind of abstracting general ideas.

In 1712 he published three sermons in favour of passive obedience and non-resistance, which underwent at last three editions, and did him afterwards some injury in his fortune: they caused him to be represented as a Jacobite, and stood in his way with the house of Hanover, till Mr. Molineux, above mentioned, took off the impression, and first made him known to Queen Caroline, whose secretary, when princess, Mr. Molineux had been: Acuteness of parts, and beauty of imagination, were so conspicuous in his writings, that his reputation was now established, and his company courted even where his opinions did not find admission. Men of opposite parties concurred in recommending him; Sir Richard Steele, for instance, and Dr. Swift. For the former he wrote several papers in the "Guardian," and at his house became acquainted with Pope, with whom he always lived in friendship. Swift recommended him to the celebrated earl of Peterborough, who being appointed ambassador to the king of Sicily and the Italian states, took Berkeley with him as chaplain and secretary in November 1713. He returned to England with this nobleman in August 1714, and towards the close of the year had a fever, which gave occasion to Dr. Arbuthnot to indulge a little pleasantry on Berkeley's system.

His hopes of preferment expiring with the fall of Queen Anne's ministry, he some time after embraced an offer made him by Ashe, bishop of Clogher, of accompanying his son in a tour through Europe. In this he employed four years; and besides those places which fall within the grand tour, he visited some that are less frequented. He travelled over Apulia (from which he wrote an account of the tarantula to Dr. Freind), Calabria, and the whole island of Sicily. This last country engaged his attention so strongly, that he

had with great industry collected very considerable materials for a natural history of it, but unfortunately lost them in the passage to Naples; and what an injury the literary world has sustained by this mischance, may be collected from the specimen of his talents for this sort of work, in a letter to Mr. Pope concerning the island of Inarime (now Ischia), dated October 22, 1717; and in another, from the same city, to Dr. Arbuthnot, giving an account of an eruption of Vesuvius. He arrived at London in 1721; and being much affected with the miseries of the nation, occasioned by the South Sea scheme, in 1720, published the same year "An Essay towards preventing the Ruin of Great-Britain;" reprinted in his "Miscellaneous Tracts."

His way was open now into the very first company. Mr. Pope introduced him to Lord Burlington, and Lord Burlington recommended him to the duke of Grafton; who being lord lieutenant of Ireland, took him over as one of his chaplains, in 1721. November this year, he accumulated the degrees of bachelor and doctor in divinity. The year following he had a very unexpected increase of fortune from Mrs. Vanhomrigh, the celebrated Vanessa, to whom he had been introduced by Swift. This lady had intended Swift for her heir; but perceiving herself to be slighted by him, she left near 8000*l.* between her two executors, of whom Berkeley was one. May 18, 1724, he was promoted to the deanery of Derry, worth 1100*l.* per annum.

In 1725 he published, and it has since been reprinted in his *Miscellaneous Tracts*, "A Proposal for converting the savage Americans to Christianity, by a College to be erected in the Summer Islands, otherwise called the Isles of Bermuda;" a scheme which had employed his thoughts for three or four years past, and it is really surprising to consider how far he carried it. He offered to resign all his preferment, and to dedicate the remainder of his life to instructing the American youth, on a stipend of 100*l.* yearly: he prevailed with three junior fellows of Trinity college, Dublin, to give up all their prospects of preferment at home, and to exchange their fellowships for a settlement in the Atlantic Ocean at 40*l.* a year: he procured his plan to be laid before George I. who commanded Sir Robert Walpole to lay it before the Commons, and farther granted him a charter for erecting a college in Bermuda, to consist of a president and nine fellows, who were obliged to maintain and educate Indian scholars at 10*l.* a year each. He obtained a grant from the Commons of a sum to be determined by the king, and accordingly 10,000*l.* was promised by the minister, for the purchase of lands, and erecting the college. He married the daughter of John Forster, Esq. speaker of the Irish House of Commons, the 1st of August, 1728; and actually set sail, in September following, for Rhode Island, which lay nearest to Bermuda, taking with him his wife, a single lady, and two gentlemen of fortune. Was not this going a

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great way? and was not here a full prospect of success? yet the scheme entirely failed, and Berkeley was obliged to return, after residing near two years at Newport. The reason given is, that the minister had never heartily embraced the project, and the money was turned into another channel.

In 1732 he published "The Minute Philosopher," in two vols. 8vo. This masterly work is written in a series of dialogues on the model of Plato, a philosopher he is said to have been very fond of; and in it he pursues the freethinker through the various character of atheist, libertine, enthusiast, scorner, critic, metaphysician, fatalist, and sceptic. The same year he printed a sermon, preached before the Society for propagating the Gospel in foreign Parts. In 1733 he was made bishop of Cloyne, and might have been removed, in 1745, by Lord Chesterfield, to Clogher, but he declined it. He resided constantly at Cloyne, where he faithfully discharged all the offices of a good bishop, yet continued his studies with unabated attention.

About this time he engaged in a controversy with the mathematicians, which made a good deal of noise in the literary world; and the occasion of it is said to have been this: Mr. Addison had given the bishop an account of their common friend Dr. Garth's behaviour in his last illness, which was equally displeasing to both these advocates of revealed religion; for when Addison went to see the doctor, and began to discourse with him seriously about another world, "Surely, Addison," replied he, "I have good reason not to believe those trifles, since my friend Dr. Halley, who has dealt so much in demonstration, has assured me, that the doctrines of Christianity are incomprehensible, and the religion itself an imposture." The bishop therefore took arms against this dealer in demonstration, and addressed to him, as to an infidel mathematician, a discourse called "The Analyst;" with a view of shewing that mysteries in faith were unjustly objected to by mathematicians, who admitted much greater mysteries, and even falsehoods in science, of which he endeavoured to prove that the doctrine of fluxions furnished a clear example. This attack gave occasion to Maclaurin's Treatise, and other smaller works, upon the subject of fluxions: but the direct answers to "The Analyst" were set forth by a person under the name of Philalethes Cantabrigiensis, but generally supposed to be Dr. Jurin, who published a piece entitled "Geometry no Friend to Infidelity," 1734. To this the bishop replied in "A Defence of Freethinking in Mathematics," 1735; which drew a second answer, the same year, from Philalethes, styled "The minute Mathematician, or the Freethinker no just Thinker." And here the controversy ended.

But the bishop, ever active and attentive to the public good, was continually sending forth something or other: in 1735, "The Querist;" in 1736, "A Discourse addressed to Magistrates, occasioned

sioned by the enormous Licence and Irreligion of the Times ;" and many other things afterwards, of a smaller kind. In 1744, came forth his celebrated and curious book entitled " Siris ; a Chain of Philosophical Reflections and Inquiries concerning the Virtues of Tar Water ; a work which, he has been heard to declare, cost him more time and pains than any other he had ever been engaged in. It underwent a second impression, with additions and emendations, in 1747 ; and was followed by " Farther Thoughts on Tar Water" in 1752. In July, the same year, he removed with his lady and family to Oxford ; partly to superintend the education of a son, but chiefly to indulge the passion for learned retirement which had ever strongly possessed him, and was one of his motives to form the Bermuda project. He would have resigned his bishopric for a canonry or headship at Oxford ; but it was not permitted him. At Oxford he lived highly respected, and collected and printed the same year all his smaller pieces in 8vo: but he did not live long ; for on Sunday evening, Jan. 14, 1753, as he was in the midst of his family, listening to a sermon which his lady was reading to him, he was seized with what was called a palsy in the heart, and instantly expired. The accident was so sudden, that his body was cold, and his joints stiff, before it was discovered ; as he lay upon his couch, and seemed to be asleep, till his daughter, on presenting him with a dish of tea, first perceived his insensibility.

As to his person, he was handsome, with a countenance full of meaning and kindness, remarkable for great strength of limbs, and, till his sedentary life impaired it, of a very robust constitution. He was, however, often troubled with the hypocondria, and latterly with a nervous colic, from which however he was greatly relieved by the virtues of tar-water. The excellence of his moral character is conspicuous in his writings: he was certainly a very amiable as well as very great man.

BERNARD (St.), one of the fathers of the church, was born 1091, in the village of Fontaine in Burgundy. In 1115, the monastery of Clairvaux was founded, and Bernard was made the first abbot of this religious house, where many famous men were bred up under his tuition: it is said, that a pope, six cardinals, and no less than thirty bishops came out of this house. He acquired so great esteem amongst the clergy, nobility, and common people, that no ecclesiastical affair or dispute was carried on without having recourse to his advice. It was owing to him; that Innocent II. was acknowledged sovereign pontif; and after the death of Peter Leonis, antipope, that Victor, who had been named successor, made a voluntary abdication of his dignity. He convicted Abelard at the council of Sens, in 1140. He opposed the monk Raoul; he persecuted the followers of Arnaud de Bresse; and in 1148, he got Gilbert de la Porvice bishop of Poitiers and Eonde l'Etoile to be condemned in
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the council of Rheims. By such zealous behaviour he verified (says Mr. Bayle) the interpretation of his mother's dream. She dreamt, when she was with child of him, that she should bring forth a white dog, whose barking should be very loud. Being astonished at this dream, she consulted a monk, who said to her, "Be of good courage, you shall have a son who shall guard the house of God, and bark loudly against the enemies of the faith. He died in 1153, after having founded 160 monasteries, and wrought innumerable miracles, and became one of the great saints of the Romish communion.

BERNARD (EDWARD), a learned critic and astronomer, was born at Perry St. Paul, commonly called Pauler's Perry, near Worcester in Northamptonshire, the 2d of May, 1638. He received some part of his education at Northampton; but his father dying when he was very young, his mother sent him to an uncle in London, who entered him at Merchant-taylors-school, in 1648: here he continued till June, 1655, when he was elected scholar of St. John's college in Oxford, of which also he became afterwards fellow. During his stay at school, he had laid in an uncommon fund of classical learning, so that when he went to the university, he was a great master of the Greek and Latin tongues, and not unacquainted with the Hebrew. He had acquired a good Latin style, and could compose verses well, so that he often used to divert himself with writing epigrams. In the university, he applied himself to history, philology, and philosophy; nor was he satisfied with the knowledge of the languages of Greece and Rome, but likewise made himself master of the Hebrew, Syriac, Arabic, and Coptic. He applied himself next to the mathematics, under the famous Dr. J. Wallis. He took the degree of bachelor of arts, February the 12th, 1658; that of master, April 16, 1662; and that of bachelor in divinity, June 9, 1668. December following he went to Leyden, to consult several oriental manuscripts left to that university by Joseph Scaliger and Levinus Warnerus, and especially the 5th, 6th, and 7th books of Apollonius Pergæus's conic sections; the Greek text of which is lost, but which are preserved in the Arabic version of that author. This version had been brought from the east by James Golius, and was in the possession of his executor, who finding Mr. Bernard's chief design in coming to Holland was to examine this manuscript, allowed him the free use of it. He accordingly transcribed these three books, with the diagrams, intending to publish them at Oxford, with a Latin version, and proper commentaries; but was prevented from completing this design. Abraham Echellensis had published a Latin translation of these books in 1661, and Christianus Ravius gave another in 1669: but Dr. Smith remarks, that these two authors, though well skilled in the Arabic language, were entirely ignorant of the mathematics, which made it regretted that Golius died while he was preparing that work for the press; and that

that Mr. Bernard, who understood both the language and the subject, and was furnished with all the proper helps for such a design, was abandoned by his friends, though they had before urged him to undertake it.

At his return to Oxford, he examined and collated the most valuable manuscripts in the Bodleian library, which induced those who published ancient authors, to apply to him for observations or emendations: these he readily imparted, and by this means became engaged in a very extensive correspondence with the learned in most countries. In 1669, the famous Christopher Wren, Savilian professor of astronomy at Oxford, having been appointed surveyor-general of his majesty's works, and being much detained at London by this employment, obtained leave to name a deputy at Oxford, and pitched upon Mr. Bernard, which engaged the latter in a more particular application to the study of astronomy. In 1672, the master and fellows of his college presented him to the rectory of Cheame in Surrey; and February following, Dr. Peter Mews, the master, being advanced to the bishopric of Bath and Wells, appointed Mr. Bernard one of his chaplains. But the following year he quitted all views of preferment, by accepting the Savilian professorship of astronomy, vacant by the resignation of Sir Christopher Wren; for, by the statutes of the founder, Sir Henry Savile, the professors are not allowed to hold any other office either ecclesiastical or civil.

About this time a scheme was set on foot at Oxford, of collecting and publishing the ancient mathematicians. Mr. Bernard, who had first formed the project, collected all the old books published on that subject since the invention of printing, and all the MSS. he could discover in the Bodleian and Savilian libraries, which he arranged in order of time, and according to the matter they contained. Of this he drew up a synopsis or view, which he presented to bishop Fell, a great encourager of the undertaking. As a specimen, he published also a few sheets of Euclid in folio, containing the Greek text, and a Latin version, with Proclus's commentary in Greek and Latin, and learned scholia and corollaries. He undertook also an edition of the "*Parva syntaxis Alexandrina*;" in which, besides Euclid, are contained the small treatises of Theodosius, Autolycus, Menelaus, Aristarchus, and Hipparchus: but it was never published. In 1676, he was sent to France by Charles II. to be tutor to the dukes of Grafton and Northumberland, natural sons of the king, by the duchess of Cleveland, with whom they then lived at Paris; but the plainness and simplicity of his manners not suiting the gaiety of the duchess's family, he continued with them only one year, when he returned to Oxford: he reaped however the advantage, during his stay at Paris, of becoming acquainted with most of the learned men in that city.

Upon his return to the university, he applied himself to his former studies; and though, in conformity to the obligation of his professorship,

professorship, he devoted the greatest part of his time to mathematics, yet his inclination was now more to history, chronology, and antiquities. He undertook a new edition of Josephus, but it was never completed. In 1683, he went again to Leyden, to be present at the sale of Nicholas Heinsius's library: where he purchased, at a great price, several of the classical authors, that had been either collated with manuscripts, or illustrated with the original notes of Joseph Scaliger, Bonaventure Vulcanius, the two Heinsius's, and other celebrated critics. Here he renewed his acquaintance with several persons of eminent learning, and was so taken with their civilities, and the opportunities he had of making improvements in oriental learning, that he would have settled at Leyden, if he could have been chosen professor of the oriental languages in that university; but not being able to compass this he returned to Oxford. He began now to be tired of astronomy, and his health declining, he was desirous to resign; but no other preferment offering, he was obliged to hold his professorship some years longer than he intended; however, in 1691, being presented to the rectory of Brightwell in Berkshire, he soon after quitted his professorship, and was succeeded by David Gregory, professor of mathematics at Edinburgh.

Towards the latter end of his life, he was much afflicted with the stone; yet, notwithstanding this, and other infirmities, he took a third voyage to Holland, to attend the sale of Golius's manuscripts. After six or seven weeks absence he returned to London, and from thence to Oxford. There he fell into a languishing consumption, which put an end to his life, January 12, 1696, before he was quite fifty-nine years of age. Four days after he was interred in St. John's chapel, where a monument of white marble was soon erected for him.

BERNARD (JAMES), professor of philosophy and mathematics, and minister of the Walloon church at Leyden, was born September 1, 1658, at Nions in Dauphiné. He had the rudiments of his education in a Protestant academy, at Die, in Dauphiné. He went afterwards to Geneva, where he studied philosophy, and applied to the Hebrew language under the professor Michael Turretin. He returned to France in 1679, and was chosen minister of Venterol, a village in Dauphiné. Some time after he was removed to the church of Vinfobres in the same province; but the persecutions raised against the Protestants in France, having obliged him to leave his native country, he retired to Geneva in 1683, and afterwards to Lausanne in Switzerland. In 1685, he went to Holland, where he was appointed one of the pensionary ministers of Ganda, and taught philosophy: but having been married since he came to Holland, and the city of Ganda not being very populous, he had not a sufficient number of scholars to maintain his family: and therefore obtained leave to reside at the Hague, but went to Ganda to preach in his

turn, which was about four times a year. Before he went to live at the Hague, he published a kind of political state of Europe, entitled "*Histoire abrégée de l'Europe, &c.*" The work was begun in July, 1686, and continued monthly till December, 1688: it makes five volumes in 12mo. In 1692, he began his "*Lettres Historiques*," containing an account of the most important transactions in Europe, with necessary reflections, which was also published monthly, till 1698; it was afterwards continued by other hands, and contains a great many volumes. Mr. Le Clerc having left off his "*Bibliothèque Universelle*," in 1691, Mr. Bernard wrote the greatest part of the 20th volume, and by himself carried on the five following, to the year 1693. In 1699, he collected and published "*Actes et négociations de la paix de Ryswic*," in four volumes 12mo: a new edition of this collection was published in 1707, in five volumes 12mo. He did not put his name to any of these works, nor to the general collection of the treaties of peace, which he published in 1700. But he prefixed it to the "*Nouvelles de la république des Lettres*," which was begun in 1698, and continued till December, 1710. This undertaking engaged him in some disputes, particularly with one Mr. de Vallone, a monk, who, having embraced the reformed religion, wrote some metaphysical books concerning predestination. Mr. Bernard having given an account of one of these books, the author was so displeased with it, that he printed a libel against Mr. Bernard, and gave it about privately amongst his friends. He was also engaged in a long dispute with Mr. Bayle upon the two following questions: 1. Whether the general agreement of all nations in favour of a Deity, be a good proof of the existence of a Deity? 2. Whether atheism be worse than idolatry?

Mr. Bernard having acquired great reputation by his works, as well as by his sermons at Ganda and the Hague, the congregation of the Walloon church at Leyden were desirous to have him for one of their ministers; but they could not accomplish their desire whilst King William lived, who refused twice to confirm the election of Mr. Bernard, as being a republican in his principles, and delivered his sentiments too freely in a sermon before this prince. After the death of King William, he was unanimously chosen in 1705; and about the same time appointed professor of philosophy and mathematics at Leyden; the university presenting him with the degrees of doctor of philosophy, and master of arts. In 1716, he published "*A Supplement to Moreri's Dictionary*," in two volumes folio. The same year he resumed his "*Nouvelles de la République des Lettres*," and continued it till his death, which happened the 27th of April, 1718, in the 60th year of his age.

BERNARDI (JOHN), was the son of Count Francis Bernardi, resident in England from the republic of Genoa, and was descended

from a very ancient and honourable family, created for their services to the House of Austria, counts of the holy Roman empire. He was born in 1657, and was very early enured to misfortunes and imprisonment; for his father being disgusted at some ill usage he received from the government of Genoa, refused to return thither, and being himself a native of England, retired into Worcester-shire, where he settled; and being a great lover of gardening, spent a considerable fortune in improvements of that kind, which, however, did not so far amuse or divert him, as to extinguish his sense of the injuries he had received, which sowed his temper to such a degree, that he frequently confined his son John, for very slight causes, to a dark room, where he allowed him only bread and small beer for several days; which hard usage so wrought upon his disposition, that he resolved, at all events, to leave his father's house, and to throw himself into the world, though a perfect child. Accordingly, in 1670, he quitted his father's fear, with a full resolution never to return thither while the old man lived. He travelled that night sixteen miles in the road to Coventry, and as day-light began to appear, he took shelter in the house of a wheelwright, who, upon hearing his melancholy story, promised to conceal him, which he performed, and put him into a little room from whence he could look upon the road, and in which he had not been long before he saw his father on horseback, who inquired of the wheelwright, if he had seen such a boy as he described, which being answered in the negative, prevented the young man from being carried back to confinement. When the second night came on, he set out again for Packington-hall, the seat of Sir Clement Fisher, who married the famous Mrs. Jane Lane, very instrumental in preserving King Charles II. after the famous battle at Worcester. But on his coming thither, being informed that Sir Clement and his lady were in London, he followed them up to town, and was very hospitably received, the lady having been very kind to him at his father's, and often intreated the old gentleman to deal more indulgently with his son, and to afford him a liberal education. He was by her recommended to a near relation, Capt Littleton Clent, who was then in garrison at Portsmouth, who took him into his company, and caused him to be taught his exercise as a soldier, which gave him the first taste for a military life. While he was under the protection of this gentleman, he very narrowly escaped a misfortune, which would have put an early end to his troubles and his life. On the conclusion of the Dutch war, Captain Clent being broke, was no other way in a condition of expressing his kindness for Mr. Bernardi, than by making him a present of twenty pounds. But the loss of his patron was not the only mischief which befel him in the year 1673; for he had the small-pox soon after, which reduced him very low both in constitution and fortune. In this distress he addressed himself to his godfather, Colonel Anselme, who proposed to him going over

to Holland, with which he readily complied, and soon after his arrival, entered as a private soldier into the service of the States, and then listed in one of the English independent companies. He was in the famous action of Seneff, in which the Prince of Condé fell on the rear of the prince of Orange's army, and took part of his baggage, but after an obstinate engagement was obliged to retire. He was also present at the siege of Oudenarde, and afterwards at that of Grave, where he served in the company of Capt. Philip Savage, and had his share in a very dangerous attack on the counterscarp, in which he was wounded. The place surrendered on the 29th of October, 1674. Soon after this, the English troops in the service of the States being regimented, Mr. Bernardi obtained an ensign's commission from the prince of Orange, dated the 2d of February, 1675, in the company of his godfather, who was appointed lieutenant-colonel of Disney's regiment. In June following, he was removed, with his godfather, to another regiment, commanded by Sir John Fenwick, and at the close of the year, had the misfortune to be wounded in endeavouring to part two gentlemen in a duel. He was present the succeeding year, at the siege of Maastricht, where he had the misfortune to lose the sight of one of his eyes, and to be shot through one of his arms, the bones of which were shivered to splinters; when, taking his arm in the lappet of his coat, he crowded back to the breach, and fell down to the bottom among the dead. A soldier of his seeing him fall, jumped after him, took him up in his arms, and carried him to the surgeons in the trenches, where he was dressed. The prince of Orange being informed of his behaviour, and that the lieutenant of the major's company of that regiment was killed in the attack, gave his commission to Mr. Bernardi: but it appearing afterwards that the lieutenant was only taken prisoner, he missed of this preferment. In April 1677, he married a Dutch lady of a good family, with whom he lived comfortably eleven years. He had a share the next campaign in the battle of St. Omers, at the close of which he was appointed lieutenant in Capt. Philip Savage's company, in which he first served by a commission from the prince of Orange, dated September 6, 1677. He was present the next year in the battle of Mons, which was the last action in the war. After the peace, his godfather, Col. Anselme, was so reduced as to be obliged to serve as a private man under Mr. Bernardi, who allowed him double pay, and excused him from duty. In 1683, Mr. Bernardi was made captain-lieutenant in Col. Monk's company, and at this time he was in so great favour with the prince of Orange, that upon the death of Capt. Jasper Paston, brother to the earl of Yarmouth, he had his company given him by a commission from the prince, dated the 17th of November, 1685, which was confirmed by a commission from the States, dated the 3d of December following. At this time his circumstances were very easy, and he had just reason to be

thankful to Providence for the condition he was in, having obtained by his merit a company at the age of twenty-seven, the profits of which, together with his wife's fortune, brought him in a clear revenue of 500*l.* a year. But it was not long that he continued in this easy and happy situation: for King James II. in the year 1687, having conceived some displeasure against the States General, demanded the six regiments of British troops that were in their service, and which had been so for fifteen years. This the States refused; but, at the same time, did not constrain the officers to serve them against their will, though care was taken to represent to them, in very strong terms, the difference between remaining upon a settled establishment, and returning home upon an uncertainty. This had such an effect, that out of two hundred and forty officers that were in the whole brigade, no more than sixty thought proper to obey the king's commands, amongst whom was Capt. Bernardi. King James was no sooner informed of this, than he ordered a yacht to sail for Holland to bring those gentlemen over, to whom he sent also three months pay; and upon their arrival in England, immediately raised three new regiments, in order to replace those officers in their commands; and, at the same time, issued a proclamation, declaring all officers that remained in the service of the states of Holland rebels. But the scene was very soon changed: his serene highness proceeded soon after on his expedition to England, which brought about the Revolution. One of the first steps taken by his highness after the king was withdrawn, was to send an association to every one of the regiments then in being, which all the officers were required to sign, importing, that they were determined to defend the prince against all persons whatever, and such officers as refused it, were ordered to quit their commands. Amongst these was Capt. Bernardi, who having obtained a pass for himself and his family, he transported them to Calais, where, finding many persons of his own principles in great distress, the captain pledged his effects for fifty pounds for their relief, though they were worth double as much, and the consequence was, that he lost both effects and money. He proceeded from thence to St. Germain, where he was very kindly received, and after a short repose, made a long and fatiguing march to Brest, to wait the return of the French fleet, which carried King James to Ireland, and speedily transported 2300 of his adherents to the same kingdom. This was in the month of April, 1689, and it was with great difficulty they landed these people in Bantrey Bay on the first of May, and the next day engaged the English fleet under Admiral Herbert. The earl of Dover, who was appointed by King James to receive these recruits, conducted them directly to Dublin, where they were formed into separate corps, and all the officers had commissions given them. Amongst the rest, Mr. Bernardi was appointed major of an Irish regiment, which was soon disbanded for mutiny; and then he had the like command in the regiment of Mac-

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Carthy Moor, a great Irish chief, under whom he served for some time. After Marshal Schomberg landed in that kingdom with twenty thousand men from England, King James found his affairs in a very declining condition; however, as he had still a superior army, he marched to Ardee, which he fortified, and thereby kept the marshal in his camp near Dundalk, which being a marshy, unwholesome place, half his troops soon died of fluxes. While King James was at Ardee, he formed a design of sending the earl of Seaforth into Scotland, in hopes that the presence of that nobleman might supply the loss of the famous Viscount Dundee, then lately killed in his service. To assist the earl in this enterprize, the king directed Major Bernardi, and another field officer, to attend him, which they did, and embarking on board a man of war at Galway, in the west of Ireland, steered their course for Scotland: but before they got clear of the Irish coast, they met with a storm, by which their bowsprit and fore-mast were both broke to pieces; upon which the captain with much difficulty and danger worked the ship into Broad-haven, in the province of Connaught, from whence the earl sent Major Bernardi to King James, then in his camp at Ardee, to acquaint him with this unlucky accident, which hindered his intended voyage. King James thereupon ordered the ship back again to Galway, and put off the earl's voyage to the next spring, when he proceeded, with Sir Thomas Southwell and Major Bernardi, for Scotland, where he speedily raised a great body of men for King James's service, and made the necessary dispositions for joining Major-General Buchan, who commanded the remains of Lord Dundee's forces, in order to form the siege of Inverness. But the earl was disappointed in this design, by the speedy march of Major-General Mackay, with a considerable body of regular troops into those parts; and while things were in this situation, the news came of the total defeat of King James's army at the Boyne, upon which Sir Thomas Southwell prevailed upon the earl to dismiss his forces, and to surrender himself prisoner to Major-General Mackay upon honourable terms. The earl taking this step without the consent of his uncle, Mr. Colin Mackenzie, and the rest of his friends, it provoked them to such a degree, that they would have cut Sir Thomas Southwell to pieces, if Major Barnardi had not interposed and prevented it. This Mr. Colin Mackenzie took Major Bernardi, and the rest of the officers that came with him from Ireland, under his protection, and conducted them safely to Major-General Buchan, who was then an hundred miles distance, and who, upon hearing of the earl of Seaforth's conduct, had dismissed most of his forces. Major Bernardi had now nothing more to transact in the Highlands; and therefore, as his presence there could be of no service, he desired to go to England, and Major-General Buchan approved of it, and sent for the laird of Glenco, to come with forty of his vassals, to receive Bernardi at Invergary, and to conduct and guard him to the

the Braes of Monteth, being near an hundred miles, and very difficult travelling over rocks and mountains in that season of the year, near the end of October. A great part of the journey was to be performed in the night-time, several detachments of King William's forces lying in their way, particularly at Inverlochy, or Fort William, a place where was a garrison of twelve hundred men, and there was no way to climb up an high mountain, but near the gate of the said fortress, so that it was impossible to pass them but when asleep and their gate locked. The laird of Glenco's country lying within twenty miles of that garrison, Major Bernardi arrived safe at that gentleman's house, and remained there some days, to rest himself and recover his strength. After having reposed himself there six days, he desired to proceed on his journey, and the laird appointed forty of his best men, under the command of a relation of his own, to conduct him to the Braes of Monteth, places as dangerous and difficult to pass as any of the way he had come before. The same inconveniences, of small garrisons of the government, were in their way, and their parties were continually about the country in the day-time. This made the second part of Major Bernardi's journey to be mostly night-work: however, he arrived safe at the Braes, at which place he was recommended by Major-General Buchan, to one Colonel Duncan Graham, to be then farther directed by him. Major Bernardi proceeded on his journey from the Braes of Monteth, under the conduct of a guide appointed him by Col. Graham, and having no more need of guards, he arrived at Edinburgh in the month of November, in the year 1691. The magistrates of that city having heard some gentlemen were come from the Highlands, ordered their gates to be shut, and a general search to be made for them. Bernardi's landlord getting notice of it, conducted him out of town but half an hour before the order was put in execution, otherwise his journey at that time had terminated in some prison at Edinburgh: but escaping that, and some other dangers, he travelled on from thence to London, meeting with no more difficulties than those of a long winter's journey. Having finished his affairs in London, by disposing of some effects he had left with a friend when he went out of England, and by selling his Scots horses, he purposed to go over to Flanders, and meeting with two gentlemen of his acquaintance ready to make the same voyage, he went with them to Colchester, where they were recommended to the master of a ship, who was in a short time to carry over a lady of great quality to Ostend; but the wind happening to be fixed in the east, the lady ordered her trunks to be put on board, and then went to a gentleman's house about five miles off, charging the master to send for her as soon as the wind came fair. Bernardi and his friends met with two other gentlemen who were strangers to them, and also unknown in the town, who were come thither to get a passage over in same ship. They joined company, and lodged all together for
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some nights at Mr. Cook's, then post-master in Colchester: but having notice of some people's inquisitiveness about them, Bernardi and his two friends went to a gentleman's house about a mile out of the town, and the other two gentlemen went to the master of the ship's house. The second night after Bernardi and his friends went into the country, intimation was given, that Sir Isaac Rebow, a justice of the peace, had issued out his warrant to apprehend them and bring them before him, and the wind coming fair the same night, they went directly to the master of the ship's house, to go on board. The master of the ship told them, that he had sent a messenger to the lady, and expected her in an hour more, and sent one of his men to conduct them on board a ship, and said he would follow them, with the other two gentlemen at his house, as soon as the lady came. A message came from the lady, that she could not possibly come before the next day in the afternoon. Bernardi and his two friends continued on ship-board to avoid the justice's warrant. The next day, towards the evening, came a company of trained-bands, with five hundred country people, to the key, where the ship then lay dry at low water, about two miles from the town, and Bernardi, and the two gentlemen with him, were seized, and carried directly to Colchester gaol, where the other two gentlemen, and the master of the ship, had before been made prisoners. The lady who occasioned all this stir was the countess of Errol, with whom Mr. Bernardi was not at all acquainted: however, it cost him a great deal of trouble, and hindered him from pursuing any settled course of life till a year and a half afterwards, that a bill being preferred against him and his friends in Essex for high treason, was rejected; by which he escaped, indeed, any farther suffering on this head, but at the expence of several hundred pounds, a loss almost insupportable to a man already of a broken fortune. He went afterwards over to Holland, with the earl of Nottingham's pass, who was then secretary of state, and returning within the time prescribed, merited thereby some farther indulgences from his lordship. The times being now dangerous for a man of Major Bernardi's sentiments, who could scarcely live so cautiously as not to give some offence, he resolved to retire into the country, where he lived peaceably, and without seeing much company, for some months, at a house near Brentford. But being obliged to quit this house, on account of it's changing it's owner, he came to London again about Christmas 1695, which proved his ruin by a series of very unfortunate accidents, supposing what he constantly professed to be true, that he was in no respect privy to the base and barbarous conspiracy for assassinating King William. For being unhappily at a tavern on Tower-hill, with one Captain Rookwood, who was his old acquaintance, and who was involved in that affair, they were seized together, and sent to the Compter, and afterwards committed to prison, where he died Sept. 20, 1736.

BERNARDINE, an ecclesiastic and saint, born at Massa, in Tuscany, 1380. He lost his mother at three years of age, and his father at seven. In 1392, his relations sent for him to Sienna, where he learned grammar under Onuphrius, and philosophy under John Spaletanus. In 1396 he entered himself among the confraternity of the disciplinaries in the Hospital de la Scala in that city; and in 1400, when the plague ravaged all Italy, he attended upon the sick in that hospital with the utmost diligence and humanity. In 1404 he entered into a monastery of the Franciscan order, near Sienna, and, having been ordained priest, became an eminent preacher. He was afterwards sent to Jerusalem, as commissary of the Holy Land; and upon his return to Italy visited several cities, where he preached with great applause. His enemies accused him to Pope Martin V. of having advanced in his sermons erroneous propositions; upon which he was ordered to Rome, where he vindicated himself, and was allowed to continue his preaching. The cities of Ferrara, Sienna, and Urbino, desired Pope Eugenius IV. to appoint him their bishop; but Bernardine refused to accept of this honour. He repaired and founded above three hundred monasteries in that country. He died at Aquila, in Abruzzo, 1444, and was canonized by Pope Nicholas in 1450.

BERNERS (JULIANA), was born at Roding, in Essex, about the beginning of the fifteenth century, being the daughter of Sir James Berners, of Berners Roding, and sister of Richard Lord Berners. The education of Juliana seems to have been the very best which that age could afford; and her attainments were such, that she is celebrated by various authors for her uncommon learning, and her other fine accomplishments. Her extraordinary qualifications rendered her every way capable and deserving of the office she bore, which was that of prioress of Sopewell nunnery. This was a cell to, and very near St. Alban's; and a good part of the shell of it is still standing. Here she lived in high esteem, and flourished, according to Bale, Tanner, and Ballard, about the year 1460; but if what we have said concerning her birth be the true account, she must have flourished somewhat earlier. She was a very beautiful lady, of great spirit, and loved masculine exercises, such as hawking, hunting, &c. With these sports she used frequently to recreate herself; and so thoroughly was she skilled in them that she wrote treatises of hawking, hunting, and heraldry. So well esteemed were Juliana Berners's treatises, and indeed so popular were the subjects on which they were written, that they were published in the very infancy of the art of printing. That part of our abbess's work which relates to hunting is written in rhyme. It is spoken in her own person; in which, being otherwise a woman of authority, she assumes the title of dame. The barbarism of the times strongly appears in the indelicate expressions which Juliana Berners often uses; and

and which are equally incompatible with her sex and profession. The book on Armory begins with the following curious piece of sacred heraldry: "Of the offspring of the gentilman Jafeth, come Habraham, Moyfes, Aron, and the profettys; and also the kyng of the right lyne of Mary, of whom that gentilman Jhesus was borne, very God and man: after his manhode kyng of the land of Jude and of Jues, gentilman by his modre Mary, prince of cote armure, &c." The most diligent inquirers have not been able to determine the exact period of Juliana Berners's decease.

BERNIER (FRANCIS), surnamed the Mogul, on account of his voyages and residence in the Mogul's country, was born at Angers, in France. After he had taken his degree of doctor of phylic at Montpellier, he gratified a strong natural inclination which he had for travelling. He left his own country in 1654, and went first to the Holy Land, and thence into Egypt. He continued a year at Cairo, where he was infected with the plague. He embarked afterwards at Suez for the kingdom of the Mogul, and resided twelve years at the court of this prince, whom he attended in several of his journeys, and acted as his physician for eight years. Upon his return to France, in 1670, he published the history of the countries which he had visited, and several other works, in the composition of which he spent the remainder of his life. He made a voyage to England in 1685, and died three years after at Paris, on the 22d of September, 1688.

BERNINI, or **BERNIN** (JOHN LAWRENCE), commonly called Cavaliero Bernin, was born at Naples, and became famous for his skill in painting, sculpture, architecture, and mechanics. He began first to be known under the pontificate of Paul V. who foretold his future fame as soon as he saw his first performances. Rome is indebted to this artist for some of her greatest ornaments. There are in the church of St. Peter, no less than fifteen different works of his. Of these the most admired are the great altar and tabernacle; St. Peter's chair; the tombs of Urban VIII. and Alexander VII.; the equestrian statue of Constantine; the porticos, supported by a great number of pillars, which surround the court of St. Peter; the fountain in the square Navonna; the church of St. Andrew, for the novitiate Jesuits; and the statue of Daphne, in the family of the Borghese. In 1665 Bernini was invited to France, to work in the Louvre; and here he executed a bust of the king, which gained him the applause of the whole court. He likewise undertook an equestrian statue of his majesty. Bernini died at Rome, the 29th of November, 1680.

BERNOUILLI (DANIEL), was born at Groningen, Feb. 9, 1700. He passed some time in Italy; and at twenty-four refused to

be president of an academy meant to have been established at Genoa; passed some years at St. Petersburg with great credit, and in 1733 returned to Basil; where he successively filled the chair of physic, natural and speculative philosophy. In his first work, "*Exercitationes Mathematicæ*," he took the only title he then had, viz. "Son of John Bernouilli," and never would suffer any other to be added to it. This work appeared in Italy, with the great inquisitor's privilege to it, and it classed Bernouilli in the rank of inventors. He gained or divided nine prizes, which were contended for by the most illustrious mathematicians in Europe, from the Academy of Sciences. His first prize he gained at twenty-four years of age. In 1734 he divided one with his father: but this hurt the family union; for the father construed the contest itself into a want of respect, and the son did not sufficiently conceal that he thought (what was really the case) his own piece better than his father's. Besides this, he declared for Newton, against whom his father had contended all his life. In 1740 Mr. Bernouilli divided the prize "*On the Tides of the Sea*" with Euler and Maclaurin. The academy at the same time crowned a fourth piece, whose only merit was that of being Cartesian; but this was the last public act of adoration paid by it to the authority of the author of the Vortices, which it had obeyed, perhaps, too long. In 1748 Mr. Daniel Bernouilli succeeded his father in the Academy of Sciences, and was himself succeeded by his brother John: this place, since it's first erection, i. e. about 90 years, never having been without a Bernouilli to fill it. He was extremely respected at Basil; and to bow to Daniel Bernouilli, when they met him in the streets, was one of the first lessons which every father gave every child. He used to tell two little adventures, which he said had given him more pleasure than all the other honours he had received. He was travelling with a learned stranger, who, being pleased with his conversation, asked his name. "I am Daniel Bernouilli," answered he, with great modesty: "And I," said the stranger, "am Isaac Newton." Bernouilli died in March 1782.

BERNOULLI (JAMES), a celebrated mathematician, was born at Basil, December 27, 1654. After he had studied polite literature, he learned the old philosophy of the schools; and having taken his degrees in the university of Basil, applied himself to divinity, not so much from inclination, as complaisance to his father. He gave very early proofs of his genius for mathematics, and soon became a geometrician, without any assistance from masters, and at first almost without books: for he was not allowed to have any books of this kind; and if one fell by chance into his hands, he was obliged to conceal it, that he might not incur the displeasure of his father, who designed him for other studies. This severity made him chafe for his device, Phæton driving the chariot of the sun,

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with these words "Invito patre sidera verso"—"I traverse the stars without my father's inclination." It had a particular reference to astronomy, the part of mathematics to which he had first applied himself. But the precautions of his father did not avail, for he pursued his favourite study with great application. In 1676 he began his travels. When he was at Geneva, he fell upon a method to teach a young girl to write, though she had lost her sight when she was but two months old. At Bourdeaux he composed universal gnomonic tables, but they were never published. He returned from France to his own country in 1680. About this time there appeared a comet, the return of which he foretold, and wrote a small treatise upon it, which he afterwards translated into Latin. He went soon after to Holland, where he applied himself to the new philosophy, and particularly to that part of the mathematics which consists in resolving problems and demonstrations. After having visited Flanders and Brabant, he went to Calais, and passed over to England. At London he contracted an acquaintance with all the most eminent men in the several sciences; and had the honour of being frequently present at the philosophical societies held at the house of the famous Mr. Boyle. He returned to his native country in 1682, and exhibited at Basil a course of experiments in natural philosophy and mechanics, which consisted of various new discoveries. The same year he published his essay of "A new System of Comets," and the year following his "Dissertation upon the Weight of Air." In 1684 he was invited to be professor of mathematics at Heidelberg, and would have accepted of this offer, had not his marriage with a lady of good family fixed him in his own country.

Mr. Leibnitz published about this time, in the *Acta Eruditorum* at Leipzig, some essays on his new *Calculus differentialis*, or *infinimens petits*, but concealed the art and method of it. Mr. Bernoulli, however, and one of his brothers, who was likewise an excellent geometrician, endeavoured to unfold the secret; which they did with so much success, that Mr. Leibnitz declared them to have an equal right with himself to a share in this invention. In 1687 the professorship of mathematics at Basil being vacant, Mr. Bernoulli was appointed his successor. He discharged this trust with universal applause. His reputation drew a great number of foreigners from all parts to hear his lectures. He had an admirable talent in teaching, and adapting himself to the different genius and capacity of his scholars. In 1699 he was admitted into the academy of sciences at Paris as a foreign member; and in 1701 the same honour was conferred upon him by the academy of Berlin. He wrote several pieces in the "*Acta Eruditorum* of Leipzig," the "*Journal des Savans*," and the "*Histoire de l'Academie des Sciences*." At length application to study brought upon him the gout, and by degrees reduced him to a slow fever, of which he died the 16th of August, 1705.

BERRIMAN (Dr **WILLIAM**), was born September 24, 1688, and was the son of Mr. John Berriman, apothecary, in Bishopsgate-street, and the grandson of the Rev. Mr. Berriman, rector of Bedington, in Surry. He had his grammar learning at Banbury, in Oxfordshire, and at Merchant Taylor's school. At seventeen years of age he was entered a commoner of Oriel college in Oxford, where he took his several degrees when he was of proper standing for them. He was curate and lecturer of Allhallows, Thames-street, and lecturer of St. Michael's, Queenhithe. He was appointed domestic chaplain to Dr. Robinson, bishop of London, in 1720, and soon after collated by him to the living of St. Andrew's, Undershaft. In 1727 he was elected fellow of Eton college, by the interest of Dr. Godolphin, the provost, without any solicitation. Here he chiefly resided in the summer, and in his parsonage house in the winter; where he died, Feb. 5, 1749-50, in the sixty-second year of his age. His writings are, 1. A seasonable Review of Mr. Whiston's Account of primitive Doxologies, 1719. 2. An Historical Account of the Trinitarian Controversy, in eight Sermons at Lady Moyer's Lecture, 1725. 3. A Defence of some Passages in the Historical Account, 1731. 4. Brief Remarks on Mr. Chandler's Introduction to the History of the Inquisition, 1733. 5. A Review of the Remarks. 6. Sermons at Boyle's Lectures, 1733, in two vols. 8vo. Besides these, he published many occasional sermons in his life-time; and after his death were published, by his brother, John Berriman, M. A. from his original manuscript, "Christian Doctrines and Duties explained and recommended."

BERQUIN (**LEWIS DE**), a gentleman of Artois, who was burnt for being a Protestant, at Paris, in 1529. He was lord of a village, whence he took his name, and for some time made a considerable figure at the court of France, where he was honoured with the title of King's counsellor. Erasmus says, his great crime was openly professing to hate the monks; and that from hence arose his warm contest with William Quernus, one of the most violent inquisitors of his time. A charge of heresy was mustered up against him, and the articles of his accusation were drawn out of a book which he had published: he was thereupon committed to prison; but, when his affair came to a trial, he was acquitted by the judges. His accusers pretended that he would not have escaped, had not the king interposed his authority; but Berquin himself ascribed it entirely to the justice of his cause, and was no more cautious than before. Some time after, Noel Beda and his emissaries made extracts from some of his books, and accused him of pernicious errors, whereupon he was again sent to prison, and, the cause being tried, sentence was pronounced against him; viz. that his books be committed to the flames, that he retract his errors, and make a proper submission, and if he refuse to comply, that he be burnt. Being a man of an undaunted,

daunted, inflexible spirit, he would submit to nothing; and in all probability would at this time have suffered death, had not some of the judges, who perceived the violence of his accusers, got the affair to be again heard and examined. It is thought this was owing to the intercession of madam the Regent. In the mean time, Francis I. returning from Spain, and finding the danger of his counsellor from Beda and his faction, wrote to the parliament, telling them to be cautious how they proceeded, for that he himself would take cognizance of the affair. Soon after Berquin was set at liberty, which gave him such courage, that he turned accuser against his accusers: he prosecuted them for irreligion; though, if he had taken the advice of Erasmus, he would have esteemed it a sufficient triumph that he had got free from the persecution of such people. But not content, says Mr. Bayle, with escaping from his accusers, he must needs have the honour of a victory, as a reward of his labour. Is not this like the crane (continues Bayle), who asked for a reward after he had got his neck safe and sound out of the wolf's throat? He was sent a third time to prison, and condemned to a public recantation, and perpetual imprisonment. He would not acquiesce in this judgment; and being therefore condemned as an obstinate heretic, he was strangled on the Greve, and afterwards burnt. He suffered death with great constancy and resolution, being then about forty years of age.

BERTHEAU (CHARLES), an eminent French Protestant divine, long resident in the city of London, was born in the year 1660, at Montpellier, where his father, whose name also was Charles, was minister. He studied philosophy and divinity, partly in France, and partly in Holland, and was admitted a minister in the synod held at Vigan in 1681, being then only twenty-one years of age. He was, however, the next year chosen pastor to the church of Montpellier; but he did not make any long stay in that city, for he was soon after promoted to be one of the ministers of the church of Paris, which met at Charenton. He continued in that station about two years, and though he was yet in very early life, he discharged the pastoral duties to which he was called in a manner greatly to his reputation. But when Lewis the Fourteenth thought proper, by the revocation of the edict of Nantz, to drive his Protestant subjects out of France, an act equally repugnant to justice, humanity, and the dictates of sound policy, Mr. Bertheau found himself obliged to quit his native country. He accordingly came to England in 1685, and the following year was chosen one of the ministers of the Walloon church, in Threadneedle-street, London, where he discharged the duties of the pastoral office for about forty-four years, in such a manner as procured very general applause. He died on the 25th of December, 1732, in the seventy-third year

of his age, exceedingly regretted by his congregation, and by all who had the pleasure of being acquainted with him. He was the author of two volumes of sermons, and "Discourses upon the Catechism."

BERTIE (PEREGRINE), son and heir of Richard Bertie, by Catherine, duchess of Suffolk, and (in her own right) baroness Willoughby of Eresby, was in the first year of Queen Elizabeth made a free denizen, by patent bearing date the 2d of August, 1559. On the death of his mother, he claimed the dignity and title of Lord Willoughby of Eresby, wearing his mourning apparel at her funeral in all points as a baron. The Queen having appointed Sir William Cecil, knight, Lord Burleigh, lord high treasurer of England; Thomas earl of Suffex, lord high chamberlain; and Robert earl of Leicester, to hear and see the petition and proofs exhibited by the said Peregrine Bertie, for the dignity of Lord Willoughby of Eresby; and they having made their report to her majesty of his right and title to the same, she commanded them to declare to him that, according to his right, her pleasure was that he should be admitted to the dignity, and be named and called by the title of Lord Willoughby of Eresby. This they did in the Star Chamber, on Friday the 11th of November, 1580 (his father being then living), and placed him at the table with them according to his rank, above many other barons who dined with them, and all of them drank to him by the name of Lord Willoughby; and on Monday the 16th of January following, he took his seat in parliament next to Lord Zouch of Harringworth, according to his rank.

In the year 1582 the lord Willoughby, with the earl of Leicester, and several other noblemen, was commanded to attend the duke of Anjou (then in England, and who was to have married Queen Elizabeth) to Antwerp, which he did, the queen herself going with them as far as Canterbury; and before the end of that year, his lordship was sent ambassador to Frederick II. king of Denmark, under colour of carrying him the order of the Garter: but the chief motive of his embassy was to induce that prince to desist from certain customs, which the English merchant ships paid him in passing the Sound: in which, however, it was not possible to succeed. The lord Willoughby, however, invested his Danish majesty with the ensigns of the order, put on the collar of roses about his neck, and the garter about his leg; but the other ensigns the king took to keep and lay up, refusing to put them on because they were outlandish. He likewise refused to take the usual oath, having denied the same thing before, when he was admitted to the order of St. Michael by the French king.

In 1586 Lord Willoughby distinguished himself at the siege of Zutphen, in the Netherlands; where, in a sharp encounter with the forces

forces of that garrison, he overthrew George Creshack, at that time commander in chief of the enemy's horse, and took him prisoner. The year after, he was made general of the English auxiliary forces in the United Provinces, in the room of the earl of Leicester, who was recalled home. There he most valiantly defended Bergen-op-Zoom against the duke of Parma, who had besieged it; and did many other signal services in Flanders, and acquired great applause and reputation. In 1589 he was one of the peers that sat on the trial of Philip earl of Arundel; and the same year he was sent general of 4000 auxiliaries into France, to the king of Navarre's assistance, and also carried with him 22,000*l.* sterling in gold. He assisted, and was very serviceable, at the siege of Paris, and also at the reduction of Mons, A'ençon, Falais, Luxon, and Honfleur; and after the fatigue of a long winter's expedition, and a march of about 500 miles, his troops were disbanded with great commendations for their good service, and a present of a diamond ring from the king of France to their brave general the lord Willoughby. This his lordship at his death left to his son Peregrine, with a charge, upon his blessing, to transmit it to his heirs.

We did not find his lordship engaged in any military exploits after this expedition to France: he had already achieved enough to establish his reputation as a great and able commander; and there wanted nothing to raise his renown higher than it now was, to render him fairer in the eye of public estimation, or to place him in a higher degree of confidence and esteem with his sovereign. Of this we have an incontestible proof, in a letter written by the queen, with her own hand, to this nobleman, by way of congratulation upon the recovery of his health; at the same time gently exhorting him to return again to his employments and to court, from which he voluntarily absented himself; for he had a magnanimity and greatness of spirit that could not submit to the servileness and flattery of a court. This letter is penned in such a friendly and familiar style, with such kind expressions of gratitude for his lordship's services, and genteel but just encomiums upon his merit, as to shew much good sense and good nature in the writer. Where his lordship was, at the time her majesty paid him this honour, we are not informed; but, from the letter, it should seem that he was somewhere abroad, though probably he might be only at Berwick, of which place he was governor about this time, or, however, soon after; for his will bears date 7th August, 1599, at Berwick, five years after the date of the queen's letter. Her majesty had, some years before this, given his lordship a proof of her regard for him, by voluntarily offering to stand godmother to his first-born son, Robert, the young general, as she then called him; and which words he verified, as we shall see hereafter. This great nobleman departed this life in the beginning of the year 1601, and was buried, according

cording to his desire, in the parish church of Spillby, in the county of Lincoln, where a monument was erected to his memory.

BERTIE (ROBERT), was born at London, December 16, 1582. Her majesty Queen Elizabeth, and the earls of Essex and Leicester, were his sponsors. This nobleman, when he was very young, shewed an unusual forwardness and inclination to arms and military exercises, and was present at several sieges; as that of Amiens, under Sir John Baskerville and Sir Arthur Savage; that of Cadiz, under the earls of Essex and Nottingham, in 1596, where he was knighted for his valiant behaviour; and at the famous battle of Newport, fought between Prince Maurice and the Archduke, in the year 1600, when he was three times unhorsed, but remained still undaunted, and where eight hundred Englishmen lost their lives. He was with the earl of Cumberland when he took the caracks at Porto-Rico; and also with Sir Richard Leveson, and Sir William Monson, in 1602, when they took the great Spanish carack, worth a million of crowns, and dispersed eleven gallies that guarded her. Having seen most of the courts and countries in Europe, his lordship, in the first year of King James I. set up his claim to the earldom of Oxford, as also to the title of Bulbeck, Sandford, and Badlesmere, and to the office of lord high chamberlain of England, as son and heir to Mary, the sole daughter to that great family. After much dispute he had judgment in his behalf for the office of lord high chamberlain, and the same year took his seat above all the barons. His lordship was afterwards created a knight of the Bath, at the installation of Prince Charles, afterwards king of England. During the peaceable reign of King James, he lived quietly at his seat in Lincolnshire; but in the next reign, which found employment enough for the most active mind, he greatly distinguished himself. In the second year of King Charles I. he was advanced to the dignity of earl of Lindsey. In 1628 he was made admiral, in the room of the duke of Buckingham, murdered by Felton at Portsmouth; in a few days after which he sailed with a large fleet to the relief of Rochelle, where he made many brave attempts to break through the great barricado across the entry of that port, but all in vain. Four years after, he was elected a knight of the most noble order of the Garter, and one of his majesty's most honourable privy council. The next year, the seventh of King Charles I. he was made lord high constable of England, for the trial of Lord Rea and David Ramsay, in the court military; which patent was revoked the 20th of May. In the ninth of Charles I. he commanded a fleet of forty sail of men of war, for securing the narrow seas and the trade of England. In the eleventh of Charles I. he was constituted lord high admiral of England, having, according to the historian, been admiral at sea in several expeditions; and in 1639, on the

the Scots taking arms, he was made governor of Berwick. In 1640 he was made lord high constable of England for the trial of Lord Strafford, of which he had the management, being also at that time speaker of the House of Peers. This same year his majesty declared him general of his forces; and he was ever near his majesty's person, assisting him, to the very utmost of his power and abilities, with his advice in council, and his experience and valour in the field, as we shall soon see. He and his son, the lord Willoughby of Eresby, afterwards earl of Lindsey, were among those lords who left the House of Peers, and followed the king to York, in 1642; where they entered into and signed a solemn engagement, to stand by his majesty, in defence of his person, crown, and dignity, and the maintenance of the established laws and religion, with their lives and fortunes; and accordingly the earl of Lindsey and his son raised the counties of Lincoln and Nottingham for the king's defence. They afterwards joined with the other lords, then with the king at York, in a declaration or testimony in vindication of his majesty; protesting they were fully persuaded he had no intention of making war upon the parliament, as was then reported, but that all his endeavours tended to the firm and constant settlement of the Protestant religion, the just privileges of parliament, the liberty of the subject, and the law, peace, and prosperity of his kingdom. Both these declarations were printed and published, with the lords names thereto, remaining as monuments of their loyalty, and zeal for the honour of their sovereign. The brave earl of Lindsey, this same year, gave the last proof of his affection for his majesty, and of his own personal bravery, in the battle of Edgehill, fought on the 23d of October, 1642, in which his lordship was killed, receiving a shot in his thigh at the head of his own regiment; and his son, the lord Willoughby, taken prisoner. After his lordship was wounded, and taken away by the enemy, he continued, even with his dying breath, his endeavours to serve his royal master, by seriously exhorting the parliamentary officers to return to their obedience and duty to the king. He died before his wounds could be dressed, by mere loss of blood.

BERTIE (MONTAGUE), whom in the last article we have followed, by the name of Lord Willoughby of Eresby, to the battle of Edge-hill, where we have seen he was taken prisoner, by endeavouring to rescue his father, being afterwards exchanged, went to Oxford, where the king then was, who joyfully received him, and he as resolutely adhered to his majesty's service, commanding the regiment of life-guards in several battles; as at Newbury twice, Cropredy, Lestwithiel, and other places; as also in the fatal battle of Naseby, where he was wounded. He had a share likewise in all the misfortunes of that king, being one of the gentlemen of his royal bedchamber, and of his privy-council, attending him even

to the time his majesty put himself into the hands of the Scots. At the treaty in the Isle of Wight, the king sent for him to be one of his commissioners and advisers. After the execution of the king, the earl of Lindsey, together with the duke of Richmond, the marquis of Hertford, and earl of Southampton, desired leave to perform the last duty to their dead master, and to wait upon him to his grave, which they were permitted to do; and accordingly they attended the royal corpse to Windsor, where it was buried. After this, the lord Lindsey compounded, and lived privately, expecting and endeavouring the restoration of monarchy and episcopacy; which being effected, King Charles II. constituted him one of his privy council, and his lordship was also appointed one of the judges at the trials of the regicides; and afterwards elected a knight of the most noble order of the Garter, at a chapter held at Whitehall, the first of April, 1661. At the king's coronation, exhibiting his claim for the exercising that great hereditary office of lord high chamberlain of England, and for the reception of such fees and benefits as his noble ancestors had heretofore enjoyed, he did accordingly, on that solemn occasion, execute the office of lord high chamberlain, and received those fees and benefits which were of right his due. His lordship died at Campden-house in Kensington, the 25th of July, 1666, aged fifty-eight years.

BERTIUS (PETER), a man distinguished by religious adventures as well as letters, was born in a small town of Flanders, 1565. He became professor of philosophy at Leyden, but lost his professorship for taking part with the Arminians. He went to Paris, where he abjured the Protestant religion in 1620, was made cosmographer to the king, and royal professor extraordinary of mathematics. He died in 1629, aged 64, and left some better things behind him that he had written about the Gomarists and Arminians. 1. *Commentaria Rerum Germanicarum*, 12mo. 2. A good edition of Ptolemy's Geography, in Greek and Latin, folio. 3. *De Aggeribus et Pontibus*. 4. *Introductio in Universam Geographiam*.

BERTON (WILLIAM), an eminent divine of the fourteenth century, and doctor in that faculty, flourished about the year 1381, in the reign of Richard II. and was some time chancellor of the university of Oxford. He is chiefly remarkable for his opposition to the doctrines of Wickliff: for by virtue of his office, as governor of the university, he appointed twelve censors, six of the order of Mendicants, and six seculars, consisting of divines and lawyers, to examine Wickliff's opinions, who accordingly declared him an heretic. He wrote likewise against that pretended heresiarch; and for this reason it is that his character is so differently represented by different authors.

BESSARION,

BESSARION, titular patriarch of Constantinople, and archbishop of Nice, and one of those illustrious persons who contributed to the restoration of letters in the fifteenth century, was born at Trebifond. He was very zealous to reunite the Greek with the Latin church, and engaged the emperor John Paleologus to interest himself in bringing this great work about. He passed into Italy, appeared at the council of Florence, harangued the fathers, and made himself admired, as well by his modesty, as by his uncommon abilities. The Greek schismatics conceived so mortal an aversion to him, that he was obliged to remain in Italy; where Pope Eugenius IV. honoured him with the purple in 1439. He fixed his abode at Rome, and would have been raised to the papal chair, if Cardinal Alain had not opposed it, as injurious to the Latin church, to chuse a Greek, however illustrious. He was employed in several embassies, but that to France proved fatal to him. When legate at this court, he happened to visit the duke of Burgundy before he saw Lewis XI. which so disconcerted the capricious haughty monarch, as to occasion him a very ungracious reception: nay, the king even took the cardinal legate by his most magnificent beard, saying, in his fine Latin, "*Barbara Græca genus retinent quod habere solebant;*" and this affront so chagrined the cardinal, as to occasion his death at Ravenna, upon his return, in 1472.

Bessarion left some works, which rank among those that helped to revive letters; as, "*Defensio Doctrinæ Platoniciæ,*" &c. "*Translations of some Pieces of Aristotle; Orations, Epistles,*" &c.

BETHAM (EDWARD, B. D.) received his education at Eton, of which seminary he was a distinguished ornament; was elected from thence to King's college, Cambridge, in 1728, of which he became a fellow in 1731; was some time burfar, and by the provost and fellows, when senior fellow, was presented to the living of Greenford, in Middlesex. In 1771 the provost and fellows of Eton elected him to the vacant fellowship in that society. So unexceptionable was his life, that he may truly be said to have made no enemy in the progress of it. Of manners gentle, of friendship most susceptible, of knowledge extensive, he acquired the praise and commendation of all men. His fortune was not extensive, yet his liberality kept more than equal pace with it, and pointed out objects and things to which it was impossible for his nature to resist lending his assistance. In his life-time he gave two thousand pounds for the better maintaining a botanical garden at Cambridge, thereby encouraging a study which did peculiar honour to his taste, and materially benefited mankind. So humane was his disposition, that he founded and endowed a charity-school in his own parish; and this most nobly in his life-time, when avarice might have forbid it, or the fear of want might have excepted against it. As in his life he indicated the most extensive liberality, so at his death he exhib-

bited a lasting record of his gratitude. Impressed with the highest sense of the munificence of the royal founder of Eton, within whose walls he had imbibed the first seeds of education, he by his will directed a statue of marble, in honour of Henry VI. to be erected at the expence of six hundred pounds.

BETTERTON (THOMAS), a famous English actor, generally styled the English Roscius. He was born in Tothill-street, Westminster, 1635; and, after having left school, is said to have been put apprentice to a bookseller. The particulars, however, relating to the early part of his life, are not ascertained. It is generally thought that he made his first appearance on the stage in 1656, or 1657, at the opera-house in Charter-house-yard, under the direction of Sir William d'Avenant. He continued to perform here till the Restoration, when King Charles granted patents to two companies; the one was called the king's company, and the other the duke's. The former acted at the theatre royal in Drury-lane, and the latter at the theatre in Lincoln's-inn-fields. Betterton went over to Paris, at the command of King Charles II. to take a view of the French scenery; and at his return made such improvements, as added greatly to the lustre of the English stage. For several years both companies acted with the highest applause, and the taste for dramatic entertainments was never stronger than whilst these two companies played. The two companies were, however, at length united; though the time of this union is not precisely known, Gildon placing it in 1682, and Cibber in 1684.

Betterton soon attracted the notice of his sovereign, the protection of the nobility, and the general respect of all ranks of people. The patentees, however, as there was now only one theatre, began to consider it as a means of accumulating wealth to themselves by the labours of others; and this had such an influence on their conduct, that the actors had many hardships imposed upon them, and were oppressed in the most tyrannical manner. Betterton endeavoured to convince the managers of the injustice and absurdity of such a behaviour, which language not pleasing them, they began to give away some of his capital parts to young actors, supposing this would abate his influence. This policy hurt the patentees, and proved of service to Betterton; for the public resented having plays ill acted, when they knew they might be acted better. The best players attached themselves wholly to Betterton, urging him to turn his thoughts on some method of procuring himself and them justice. Having a general acquaintance with people of fashion, he represented the affair in such a manner, that at length, by the intercession of the earl of Dorset, he procured a patent for building a new playhouse in Lincoln's-inn-fields, which he did by subscription. The new theatre was opened in 1695. Mr. Congreve accepted a share with this company, and the first play they acted was his comedy of

“ Love

“Love for Love.” The king honoured it with his presence; when Betterton spoke a prologue, and Mrs. Bracegirdle an epilogue, on the occasion. But notwithstanding all the advantages this company enjoyed, and the favourable reception they at first met with, yet they were unable to keep up their run of success above two or three seasons. Vanbrugh and Cibber, who wrote for the other house, were expeditious in their productions; and the frequency of new pieces gave such a turn in their favour, that Betterton’s company, with all their merit, must have been undone, had not “The Mourning Bride,” and “The Way of the World,” come to their relief, and saved them at the last extremity. In a few years, however, it appearing that they could not maintain their independence without some new support from their friends, the patrons of Betterton opened a subscription for building a theatre in the Haymarket, which was finished in 1706. Betterton, however, being now grown old, and his health much impaired by constant application, declined the management of this house, resigning it entirely to Sir John Vanbrugh and Mr. Congreve; but from the decay of Betterton, many of the old players dying, and other accidents, a re-union of the companies seemed necessary, and accordingly took place soon after.

When Betterton had reached seventy, his infirmities increased to a great degree, and his fits of the gout were extremely severe. His circumstances also grew daily worse and worse, yet he kept up a remarkable spirit and serenity of mind, and acted when his health would permit. The public, remembering the pleasure he had given them, would not allow so deserving a man, after fifty years service, to withdraw without some marks of their bounty. In the spring of 1709, a benefit, which was then a very uncommon favour, was granted to him, and the play of “Love for Love” was acted for this purpose. He himself performed Valentine; Mrs. Bracegirdle and Mrs. Barry, though they had quitted the stage, appeared on this occasion, the former in the character of Angelica, and Mrs. Barry in that of Frail. After the play was over, these two actresses appeared leading on Betterton; and Mrs. Barry spoke an epilogue, written by Mr. Rowe.

Betterton got by this benefit five hundred pounds; and a promise was given him that the favour should be annually repeated as long as he lived. September 20, in the succeeding winter, he performed the part of Hamlet, with great vivacity. This activity of his kept off the gout longer than usual, but the fit returned upon him in the spring with greater violence, and it was the more unlucky, as this was the time of his benefit. The play he fixed upon was “The Maid’s Tragedy,” in which he acted the part of Melanthus, and notice was given thereof by his friend the Tatler; but the fit intervening, that he might not disappoint the town, he was obliged to submit to external applications, to reduce the swelling of his feet, which enabled him to appear on the stage, though he was obliged to use a slipper.

flipper. He was observed that day to have a more than ordinary spirit, and met with suitable applause; but the unhappy consequence of tampering with his distemper was, that it flew into his head, and killed him. He died April 28, 1710, and was interred in Westminster-abbey.

The following dramatic works were published by Mr. Betterton.
 1. *The Woman made a Justice, a Comedy.* 2. *The unjust Judge; or, Appius and Virginia, a Tragedy;* written originally by Mr. John Webster, an old poet, who flourished in the reign of James I. It was only altered by Mr. Betterton. 3. *The amorous Widow, or the wanton Wife;* a play written on the plan of Moliere's *George Dandin*.

BETTS (JOHN), an eminent physician in the seventeenth century, was son of Mr. Edward Betts by his wife Dorothy, daughter of Mr. John Venables, of Rapley, in Hampshire. He was born at Winchester, and educated there in grammar learning. From thence he was elected a scholar of Corpus-Christi college in Oxford, in February 1642. He took the degree of bachelor of arts Feb. 9; 1646. Being ejected by the visitors appointed by the parliament in 1648, he applied himself to the study of physic, and commenced doctor in that faculty April 11, 1654, having accumulated the degrees. He practised with great success at London, but chiefly among the Roman Catholics, being himself of that persuasion. He was afterwards appointed physician in ordinary to King Charles II. The time of his death is not certainly known. Dr. Betts wrote the two following physical treatises, viz. 1. *Of the Origin and Nature of the Blood.* 2. *The Anatomy of Thomas Parr, who died in the 152d year and ninth month of his age, with the Observations of the celebrated Dr. William Harvey, and others of the king's physicians who were present.*

BEVERIDGE (WILLIAM), a learned English divine, was born at Barrow, in Leicestershire, 1638. He was educated at St. John's college, Cambridge; where he applied with great assiduity to the Oriental languages, and made such proficiency in this part of learning, that at eighteen years of age he wrote "A Treatise on the Excellency and Use of the Oriental Tongues; especially the Hebrew, Chaldee, Syriac, Arabic, and Samaritan; with a Syriac Grammar." Jan. 3. 1660-1, he was ordained deacon by Robert bishop of Lincoln, and priest the 31st of that month; and about the same time was presented to the vicarage of Yealing in Middlesex, which he resigned about a year after, upon his being chosen rector of St. Peter's, Cornhill, by the mayor and aldermen of London. He applied himself to the discharge of his ministry with the utmost zeal and assiduity. He was highly instructive in his discourses from the pulpit; and his labours were crowned with such success, that he was styled

styled “the great reviver and restorer of primitive piety.” Bishop Hinchman, his diocesan, having conceived a great esteem for him, collated him to a prebend of St. Paul’s, Dec. 22, 1674; and his successor, Dr. Compton, conferred upon him the archdeaconry of Colchester, Nov. 3, 1681. Nov. 5, 1684, he was installed prebendary of Canterbury, and about the same time appointed chaplain to King William and Queen Mary. In 1691 he was offered, but refused to accept of, the see of Bath and Wells, vacant by the deprivation of Dr. Kenn, on his refusing to take the oaths to William and Mary: but some time after he accepted that of St. Asaph, and was consecrated July 16, 1704. On his advancement to the episcopal chair, he wrote a most pathetic letter to the clergy of his diocese, recommending to them “the duty of catechising and instructing the people committed to their charge in the principles of the Christian religion, to the end they might know what they were to believe, and do, in order to salvation;” and to enable them to do this the more effectually, he sent them a plain exposition upon the church catechism. This good prelate did not enjoy his episcopal dignity above three years and some months; for he died March the 5th, 1707, in the 71st year of his age, and was buried in St Paul’s cathedral. He left the greatest part of his estate to the societies for propagating Christian knowledge. He was also a benefactor to the vicarage of Barrow, where he was born, and to the curacy of Mount Sorrel, in the parish of Barrow.

Bishop Beveridge has had a high character given him by several writers. The author of a letter published in the *Guardian*, having made an extract out of the bishop’s first sermon, in the second volume, relating to the Deity, tells us, that it may, for acuteness of judgment, ornament of speech, and true sublime, be compared with any of the choicest writings of the ancient fathers, or doctors of the church, who lived nearest to the apostles times.

Bishop Beveridge left many learned works. Those published by himself are as follow: 1. *De Linguarum Orientalium Præstantia*. 2. *Institutionum Chronologicarum Libri Duo*. 3. *Synodikon*, five Pandeetæ S.S. apostolorum et conciliorum. 4. *Codex Canonum Ecclesiæ Primitivæ vindicatus et illustratus*. 5. *The Church Catechism explained*. Besides the abovementioned works of this prelate, we have the following, published after his death. 6. *Private Thoughts upon Religion*. 7. *Private Thoughts upon a Christian Life*. 8. *The great Necessity and Advantage of public Prayer and frequent Communion*. 9. *One hundred and fifty Sermons and Discourses on several Subjects*. 10. *Thesaurus Theologicus*; or, *A complete System of Divinity*. 11. *A Defence of the Book of Psalms, collected into English Metre*, by Thomas Sternhold, John Hopkins, and others. 12. *Exposition of the Thirty-nine Articles*.

BEVERLAND (HADRIAN), born at Middleburgh in Zealand was a man of genius, but prostituted his talents by employing them in the composition of loose and obscene pieces. He took the degree of doctor of law, and became an advocate; but his passion for polite literature diverted him from any pursuits in that way. He was a passionate admirer of Ovid, Catullus, Petronius, and such authors. Mr. Wood tells us, that Beverland was at the university of Oxford in 1672. His treatise on original sin involved him in great trouble and difficulties. He was committed to prison at the Hague, and his book condemned to be burnt; he was discharged however after he had paid a fine, and taken an oath that he would never write again upon such subjects. He removed to Utrecht, where he led a most dissolute life, and boasted every where of his book, which had been burnt at the Hague. His behaviour at length obliged the magistrates to send him notice privately, that they expected he should immediately leave the city. He removed from thence to Leyden, where he wrote a severe satire against the magistrates and ministers of that city, under the title of "*Vox Clamantis in deserto*," which was dispersed in manuscript: but finding after this, that it would not be safe for him to remain in Holland, he went over to England, where Dr. Isaac Vossius procured him a pension. His income was inconsiderable, yet he spent the greatest part of it in purchasing scarce books, obscene designs, pictures, medals, and strange shells. He seems afterwards to have repented of his irregular life, and to have been sorry he had written such pieces: and as an atonement he is said to have published his *Treatise de Fornicatione Cavenda* in 1698. He tells us, in an advertisement prefixed to this book, that it was the result of his repentance. Yet, notwithstanding this, his sincerity has been suspected; and it has been alledged, that he wrote this last piece with no other view than to raise the curiosity of mankind, to inquire after the former. After Vossius's death, he fell into the most extreme poverty, and incurred an universal hatred from the many violent satires which he had written against different persons. Besides this misfortune, his head began to be a little turned; and in the year 1712, he wandered from one part of England to another, imagining that two hundred men had confederated to assassinate him. He died soon after.

BEVERLY (JOHN OF), in Latin Joannes Beverlacijs, archbishop of York in the eighth century, was born of a noble family among the English Saxons, at Harpham, a small town in Northumberland. He was first a monk, and afterwards abbot of the monastery of St. Hilda. He was instructed in the learned languages by Theodore, archbishop of Canterbury, and was justly esteemed one of the best scholars of his time. Alfred of Beverly, who wrote his Life, pretends that he studied at Oxford, and took there the degree of master of arts; but Bishop Godwin assures us this cannot be true, because such

such distinction of degrees was not then known at Oxford, nor any where else in the Christian world. Our abbot's merit recommended him to the favour of Alfred, king of Northumberland, who, in the year 685, advanced him to the see of Hagustald, or Hexham, and, upon the death of archbishop Bosa in 687, translated him to that of York. This prelate was tutor to the famous Bede, and lived in the strictest friendship with Acca, and other Anglo-Saxon doctors, several of whom he put upon writing comments on the scriptures. He likewise founded, in 704, a college at Beverly for secular priests. After he had governed the see of York thirty-four years, being tired with the tumults and confusions of the church, he divested himself of the episcopal character, and retired to Beverly; and four years after died, on the 7th of May, 721.

BEZA (THEODORE), a most zealous promoter and defender of the reformed church, was born at Vezelai, in Burgundy, June the 24th, 1519. He was brought up by his uncle Nicholas de Beza, counsellor of the parliament of Paris, till December 1528, when he was sent to Orleans under the care of Melchior Wolmar. He lived seven years with Wolmar, under whom he made an extraordinary progress in polite learning, and from him imbibed the principles of the Protestant religion. His uncle intended him for the bar. The law however not suiting his disposition, he bestowed most of his time in reading the Greek and Latin authors, and in composing verses. He took his licentiate's degree in 1539, and went to Paris. He had made a promise to a young woman to marry her publicly as soon as certain obstacles should be removed, and in the mean time not to engage himself in the ecclesiastical state. A sudden and dangerous illness prevented him some time from putting his design in execution, but as soon as he had recovered, he fled with this woman to Geneva, where he arrived October 24th, 1548, and from thence went to Tubingen, to see Melchior Wolmar. The year after he accepted of the Greek professorship at Lausanne, which he held for nine or ten years, and then returned to Geneva, where he became a Protestant minister. He did not confine himself whilst he held his professorship to the Greek lectures, but also read in French on the New Testament, and published several books whilst he resided at Lausanne. Having settled at Geneva in 1559, he adhered to Calvin in the strictest manner, and became in a little time his colleague in the church and in the university. He was sent to Nerac, to the king of Navarre, to confer with him upon affairs of importance. This prince had expressed his desire, both by letters and deputies, that Theodore Beza might assist at the conference of Poissy; and the senate of Geneva complied with his request: nor could they have made choice of a person more capable of doing honour to the cause, for Beza was an excellent speaker, knew the world, and had a great share of wit. The whole audience hearkened attentively to

his harangue, till he touched upon the real presence, on which subject he dropt an expression which occasioned some murmuring. Throughout the whole conference he behaved himself as a very able man. He often preached before the king of Navarre and the prince of Conde. After the massacre of Vassi, he was deputed to the king, to complain of this violence; the civil war followed soon after, during which the prince of Conde kept him with him. Beza was present at the battle of Dreux, and did not return to Geneva till after the peace of 1563. He revisited France in 1568. He published several books after his return to Geneva. He went again to France in 1571, to assist at the national synod of Rochelle, of which he was chosen moderator. The year after he was present at that of Nismes, where he opposed the faction of John Morel. He was at the conferences of Montbeliard, in 1586, where he disputed with John Andreas, a divine of Tubingen. Beza desired that the dispute might be held by arguments in form; but he was obliged to comply with his adversary, who was unwilling to be constrained by the rules of syllogism. In 1588, he was at the synod of Bern, when the doctrine of Samuel Huberus, relating to our justification before God, was condemned.

The infirmities of old age beginning to fall heavy upon him in 1597, he could seldom speak in public; and at last, in the beginning of 1600, he left it entirely off. However, in 1597, he wrote some animated verses against the Jesuits, on occasion of the report that was made of his death, and of his having before he died made profession of the Roman faith. He lived till October 13, 1605. He was a man of extraordinary merit, and one who did great services to the Protestant cause, which exposed him to innumerable slanders and calumnies; but he shewed both the Catholics and Lutherans, that he understood how to defend himself. His poems, entitled, "Juvenilia," have made a great noise. They have been thought to contain verses too free, and not suited to the purity of the Christian religion.

BIDDLE (JOHN), an eminent writer amongst the Socinians, was born in 1615, at Wotton-under-Edge, in Gloucestershire. He was educated at the free-school in this town; and being a promising youth, was noticed by George Lord Berkeley, who made him an allowance of ten pounds a-year. In 1634, he was sent to Oxford, and entered at Magdalen-hall. June 23, 1683, he took the degree of bachelor of arts, and soon after was invited to be master of the school of his native place, but declined it. May 20, 1691, he took his degree of master of arts; and the magistrates of Gloucester having chosen him master of the free school of St. Mary de Crypt in that city, he went and settled there, and was much esteemed for his diligence. Falling however into some opinions concerning the Trinity, different to those commonly received, and having expressed
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his thoughts with much more freedom, he was accused of heresy: and being summoned before the magistrates, he exhibited in writing a confession, which not being thought satisfactory, he was obliged to make another more explicit than the former. When he had fully considered this doctrine, he comprised it in twelve arguments drawn from the Scripture; wherein the commonly received opinion, touching the Deity of the Holy Spirit, is refuted. An acquaintance who had a copy of them, having shewed them to the magistrates of Gloucester, and to the parliament committee then residing there, he was committed, Dec. 2, 1645, to the common gaol (though at that time afflicted by a sore fever), to remain in that place till the parliament should take cognizance of the matter. However, an eminent person in Gloucester procured his enlargement by giving security for his appearance when the parliament should send for him. June 1646, Archbishop Usher, passing through Gloucester in his way to London, had a conference with our author, and endeavoured, but in vain, to convince him of his errors. Six months after he had been set at liberty he was summoned to appear at Westminster, and the parliament appointed a committee to examine him; before whom he freely confessed, that he did not acknowledge the commonly received notion of the Divinity of the Holy Ghost; but, however, was ready to hear what could be opposed to him, and if he could not make out his opinion to be true, honestly to own his error. But being wearied with tedious and expensive delays, he wrote a letter to Sir Henry Vane, a member of the committee, requesting him either to procure his discharge, or to make a report of his case to the House of Commons. The result of this was, his being committed to the custody of one of their officers, which restraint continued the five years following. He was at length referred to the assembly of divines then sitting at Westminster, before whom he often appeared, and gave them in writing his twelve arguments, which were published the same year. Upon their publication, he was summoned to appear at the bar of the House of Commons; where being asked, "Whether he owned this treatise, and the opinions therein?" he answered in the affirmative. Upon which he was committed to prison, and the house ordered, September 6, 1647, that the book should be called in and burnt by the hangman, and the author be examined by the committee of plundered ministers. But Mr. Biddle drew a greater storm upon himself by two tracts he published in 1648, "A Confession of Faith touching the Holy Trinity according to the Scripture:" and "The Testimonies of Irenæus, Justin Martyr, Tertullian, Novatianus, Theophilus, Origen, also of Arnobius, Lactantius, Eusebius, Hilary, and Brightman, concerning that one God, and the Persons of the Holy Trinity, together with Observations on the same." As soon as they were published, the assembly of divines solicited the parliament, and procured an ordinance, inflicting death upon those that held opinions contrary to the received doctrine about the Trinity, and severe penalties upon those who differed in lesser mat-

ters. Biddle, however, escaped by a dissention in the parliament, part of which was joined by the army; many of whom, both officers and soldiers, being liable to the severities of the ordinance above-mentioned, it therefore from that time lay unregarded for several years. Biddle had now more liberty allowed him by his keepers, who suffered him, upon security given, to go into Staffordshire, where he lived some time with a justice of the peace, who entertained him with great hospitality, and at his death left him a legacy. Serjeant John Bradshaw, president of the council of state, his mortal enemy, having got intelligence of this indulgence granted him, caused him to be recalled, and more strictly confined. In this confinement he spent his whole subsistence, and was reduced to great indigence, till he was employed by Roger Daniel of London, to correct an impression of the Septuagint Bible, which that printer was about to publish: and this gained him for some time a comfortable subsistence. In 1654, the parliament published a general act of oblivion, when Biddle was restored to his liberty. This he improved among those friends he had gained in London, in meeting together every Sunday for expounding the scripture, and discoursing thereupon; by which means his opinions concerning the unity of God, Christ his only Son, and his Holy Spirit, were so propagated, that the Presbyterian ministers became highly offended. The same year he published his "Twofold Scripture Catechism," which coming into the hands of some of the members of Cromwell's parliament, meeting Sept. 3, 1654, a complaint was made against it in the House of Commons. Upon this, the author being brought to the bar, and asked, "Whether he wrote that book?" answered by asking, "Whether it seemed reasonable, that one brought before a judgment-seat as a criminal, should accuse himself?" After some debates and resolutions, he was, December 13, committed close prisoner to the Gatehouse. A bill likewise was ordered to be brought in for punishing him; but, after about six months imprisonment, he obtained his liberty at the court of King's Bench, by due course of law. About a year after, another no less formidable danger overtook him, by his engaging in a dispute with one Griffin an Anabaptist teacher. Many of Griffin's congregation having embraced Biddle's opinion, concerning the Trinity, he thought the best way to stop the spreading of such errors would be openly to confute his tenets. For this purpose he challenges Biddle to a public disputation at his meeting in the Stone Chapel in St. Paul's Cathedral, on this question, "Whether Jesus Christ be the most High, or Almighty God?" Biddle would have declined the dispute, but was obliged to accept of it; and the two antagonists having met amidst a numerous audience, Griffin repeats the question, asking "if any man there did deny, that Christ was God most High?" to which Biddle resolutely answered, "I do deny it;" and by this open profession gave his adversaries the opportunity of a positive and clear accusation, which they soon laid hold of. But Griffin being baffled,

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the disputation was deferred till another day, when Biddle was to take his turn of proving the negative of the question. Meanwhile, Griffin and his party not thinking themselves a match for our author, accused him of fresh blasphemies, and procured an order from the Protector to apprehend him, July the 3d (being the day before the intended second disputation), and to commit him to the Compter. He was afterwards sent to Newgate, and ordered to be tried for his life the next sessions, on the ordinance against blasphemy. However, the Protector not choosing to have him either condemned or absolved, took him out of the hands of the law, and detained him in prison; till at length, being wearied with receiving petitions for and against him, he banished him to St. Mary's castle in the isle of Scilly, where he was sent Oct. 1655. During this exile he employed himself in studying several intricate matters, particularly the Revelation of St. John, and, after his return to London, published "An Essay" towards explaining it. In 1658, the Protector, through the intercession of many friends, suffered a writ of habeas corpus to be granted out of the King's Bench, whereby the prisoner was brought back, and, nothing being laid to his charge, was set at liberty. Upon his return to London, he became pastor of an Independent meeting: but did not continue long in town; for Cromwell dying Sept. the 3d, 1658, his son Richard called a parliament consisting chiefly of Presbyterians, whom of all men Biddle most dreaded: he therefore retired privately into the country. This parliament being soon dissolved, he returned to his former employment till the Restoration of King Charles the Second, when the liberty of Dissenters was taken away, and their meetings punished as seditious. Biddle then restrained himself from public to more private assemblies, but could not even so be safe; for, June the first, 1662, he was seized in his lodging, where he and some few of his friends had met for divine worship, and was, with them, carried before a justice of the peace, who committed them all to prison, where they lay, till the recorder took security for their answering to the charge brought against them at the next sessions. But the court not being then able to find a statute whereon to form any criminal indictment, they were referred to the sessions following, and proceeded against at common law; each of the hearers was fined twenty pounds, Biddle one hundred, and to lie in prison till paid. But in less than five weeks he, by close confinement, contracted a disease, which put an end to his life, Sept. 22, 1662, in the 47th year of his age.

BIDLOO (*GODFREY*), a famous anatomical writer, was born at Amsterdam, in 1649. After he had passed through his academical studies, he applied himself to physic and anatomy, and took his degree of doctor in physic. He soon got into considerable practice: in 1688 was made professor of anatomy at the Hague, which he quitted in 1694 for the professorship of anatomy and chirurgery at Leyden;

Leyden; and afterwards William of England appointed him his physician, which he accepted on condition of holding his professorship. The king died in 1702, and Bidloo returned to his former employments, which he had been interrupted in the discharge of, by his constant attendance upon that prince. He died at Leyden, April 1713, being sixty-four years of age.

BIGNON **JEROME**), a French writer, was born at Paris in 1590. His father took the care of his education upon himself, and taught him the languages, philosophy, mathematics, civil law, and divinity. Jerome acquired great knowledge in a very short time, and at ten years of age published his "Description of the Holy Land;" and three years after two other works, which gained him great reputation in France. Henry the Fourth appointed him page of honour to the dauphin, afterwards Lewis the Thirteenth. He wrote a "Treatise of the Precedency of the Kings of France," which he dedicated to this king, who ordered him to continue his researches upon the subject; but the death of this prince interrupted his design, and made him leave the court; whither he was soon recalled at the solicitation of Mr. le Fevre, preceptor to Lewis the Thirteenth, and continued there till the death of his friend. In 1613, he published an edition of the "Formulæ of Marculphus:" and the year following took a journey to Italy. On his return from his travels, he applied himself to the practice of the bar with great success. His father procured for him the post of advocate-general in the grand council; in the discharge of which he raised himself so great a reputation, that the king nominated him some time after counsellor of state, and at last advocate-general in the parliament. In 1641 he resolved to confine himself entirely to his business in the council of state, and therefore resigned his place of advocate-general to Mr. Briquet his son-in-law. The year following he was appointed the king's librarian. His son-in-law dying in 1645, he was obliged to resume his post of advocate-general, in order to preserve it for his son. He had also a considerable share in the ordinance of the year 1639; and he discharged with great integrity the commissions of Arriereban, and other posts which he was intrusted with at different times. Queen Anne of Austria, during her regency, sent for him to council upon the most important occasions. He adjusted the differences between Mr. d'Avaux and Mr. Servien, plenipotentiaries at Munster; and he had a share, with M. de Brienne and d'Emery, in making the treaty of alliance with the states of Holland, in 1649. He was appointed, in 1651, to regulate the great affair of the succession of Mantua; and in 1654, to conclude the treaty with the Hans Towns. Mr. Bignon died, aged sixty-six, on the 7th of April, 1656.

BILSON (THOMAS), a learned bishop, was born in Winchester, and educated at Wykeham's school. In 1565, he was admitted fellow of New College, Oxford, after he had studied there two years. He took in due course the degrees of bachelor, and master of arts; of bachelor and doctor of divinity: the last in 1580. In his younger years he had a great passion for poetry, and made a good proficiency in philosophy and physic: but after he entered into holy orders, he applied himself wholly to divinity, and became an excellent preacher. The first preferment he had was the mastership of Winchester-school. He was next made prebendary of Winchester, and afterwards warden of the college. Whilst he held this office he was of great service to the college in saving the revenues, which had like to have been taken from them by villainous forgery. In 1585 he published his book, "Of the true difference between christian subjection and unchristian rebellion." He dedicated it to Queen Elizabeth. In 1593, came out another work, entitled, "The perpetual Government of Christ's Church, &c." in whose cause it was written. June 1596, he was consecrated bishop of Worcester, translated May following to the bishopric of Winchester, and made a privy counsellor. In 1599, he published "The Effect of certain Sermons touching the full Redemption of Mankind by the Death and Blood of Jesus Christ; &c." in which he shews, that the Church of God hath always been governed by an inequality and superiority of pastors among themselves, 4to. These sermons greatly alarmed the puritans, because they contradicted some of their tenets. They collected their observations thereon, and sent them to Henry Jacob, a learned puritan; who published them with his collections, and under his own name. The queen, who was at Farnham Castle, which belonged to the bishop of Winchester, directly commanded him, "neither to desert the doctrine, nor to let the calling, which he bore in the church of God, to be trampled under foot by such unquiet refusers of truth and authority." Upon which he wrote that learned treatise, which was published in 1604, under the title of "The Survey of Christ's Sufferings for Man's Redemption, and of his Descent to Hades or Hell for our Deliverance." It was this prelate who preached before King James the First and his queen, at their coronation on St. James's day, the 28th of July, 1603, from Rom. xiii. 1; and his sermon was published at London, 1603, 8vo. In January 1603-4, he was one of the speakers and managers at the Hampton Court conference. The care of revising and putting the last hand to the "New translation of the English Bible," was committed to Bishop Bilson and Dr. Miles Smith, afterwards bishop of Gloucester. The last public affair wherein he was concerned was, being one of the delegates that pronounced and signed the sentence of divorce between Robert Devereux, earl of Essex, and the lady Francis Howard, in 1613. This learned prelate died the 18th of June 1616.

BINGHAM (JOSEPH), a learned writer, was born at Wakefield, in Yorkshire, 1668. He was trained at the grammar school in the same town, under Mr. Edward Clarke; and in 1683 admitted into University College, Oxford. He took the degree of bachelor of arts in 1687, and soon after was chosen fellow of his college. He proceeded to his master's degree in 1690. Not long after, he was presented by John Radcliffe, M. D. to the rectory of Headbourn-worthy, near Winchester, in Hampshire; in which country retirement he began his learned and laborious work, "*Origines Ecclesiasticæ; or, The Antiquities of the Christian Church*." The first volume was published 1708, in 8vo; and it was completed afterwards in nine volumes more. He published also several other books on church affairs. But notwithstanding his great learning and merit, he had no other preferment than that of Headbourn-worthy till 1712, when he was collated to the rectory of Havant, near Portsmouth, by Sir Jonathan Trelawny, bishop of Winchester, to whom he dedicated several of his books. He died August 17, 1723, in the fifty-fifth year of his age.

BION. See MOSCHUS.

BIRCH (THOMAS), a distinguished historical and biographical writer, was born in the parish of St. John, Clerkenwell, London, Nov. 23, 1705, of parents who were Quakers. His father was a coffee-mill maker, and meant to bring up his son to his own trade; but the youth's passion for reading was so ardent, that the father consented to his pursuit of letters, upon his promise to provide for himself. The first school he went to was at Hemel-Hempsted, in Hertfordshire; where he afterwards officiated as usher. He was usher in two schools afterwards, which, as well as the first, were kept by Quakers. In 1728 he married, and was singularly happy in his wife; but his felicity was of a short duration, as she soon died of a consumption, occasioned by her first child-bearing.

It is uncertain when he quitted Quakerism; but he was soon after recommended as a proper person for holy orders. He was ordained deacon by the bishop of Salisbury, at King-street chapel, London, Jan. 17, 1730; and priest by the same bishop, Dec. 21, 1731. He was at the same time presented to the rectory of Liddington St. Mary, and the vicarage of Siddington, St. Peter, Gloucestershire. He had some time before been recommended to Lord Hardwicke, then attorney-general; to whom, and the present Lord Hardwicke, he was indebted for all his preferments. May, this year, he was instituted to the living of Ulting, in Essex. In 1734 he was appointed a domestic chaplain to Lord Kilmarnock, afterwards executed for rebellion in 1746; who, however, must then have been reputed a Whig, since under no other character could Mr. Birch have been recommended to him. In 1735 he was chosen

chosen a member of the Royal Society, and the same year of the Antiquarian Society; just before which last he had a master of arts degree conferred on him by diploma from the Marischal college of Aberdeen. In 1743 he was presented by the crown to the rectory of Landewy Welfrey, in Pembrokeshire, a sinecure. In 1744 he was presented to the rectories of St. Michael, Wood-street, and St. Mary, Staining, united; and in 1745-6 to the united rectories of St. Margaret, Pattens, and St. Gabriel, Fenchurch-street. In 1752 he was elected a secretary of the Royal Society. In 1753 the Marischal college of Aberdeen created him doctor in divinity; and in that year the same honour was conferred upon him by Herring, archbishop of Canterbury. The last preferment given to him was, the rectory of Depden, in Essex, 1761; and he continued possessed of this, together with that of St. Margaret, Pattens, till his death. This happened the 9th of January, 1766, and was occasioned by a fall from his horse, betwixt London and Hampstead.

BIRKENHEAD, or BERKENHEAD (SIR JOHN), a famous political author, was born about 1615. After a school education he went to Oxford, and was entered, in 1632, a servitor of Oriel college, under the learned Dr. Humphry Lloyd, afterwards bishop of Bangor, by whom being recommended to Dr. William Laud, archbishop of Canterbury, he became his secretary. In this office he shewed such capacity and diligence, that the archbishop, by his diploma, created him master of arts in 1639; and the year following, by letter commendatory from the same prelate, he was chosen probationer fellow of All Soul's college. This obliged him to reside constantly at Oxford; and on King Charles making that city his head quarters, our author was made choice of to write a kind of journal in defence of the royal cause, by which he gained great reputation. By his majesty's recommendation he was chosen reader in moral philosophy, which employment he enjoyed till 1648, when he was expelled by the parliament visitors. He retired afterwards to London, where he wrote several poetical pieces; and having adhered steadily to his principles, he acquired the title of the loyal poet, and suffered several imprisonments. He published, while he thus lived in obscurity, some very satirical compositions, mostly levelled against the republican grandees, and written with great poignancy. Upon the restoration of Charles II. he was rewarded for his loyalty. He was created April 6, 1661, on the king's letter sent for that purpose, doctor of the civil law by the university of Oxford; and in that quality, as an eminent civilian, was consulted by the convocation on the question, "Whether bishops ought to be present in capital cases?" He was about the same time elected to serve in parliament for Wilton, in the county of Wilts. He was knighted Nov. 14, 1662; and upon Sir Richard Fanshawe's going in a public character to the court of Madrid, appointed to succeed him as master

of requests. He lived afterwards in credit and esteem, and received various favours from the court, which, however, drew upon him some very severe attacks from those who opposed it. Wood has treated him with great severity; but his memory has been transmitted to posterity with honour by others, particularly by Dryden, Langbaine, and Winstanly. He died in Westminster, December 4, 1679.

BLACKHALL (OFFSPRING, D. D.) an eminent English divine, was born in London, 1654, and educated at Catherine-hall, Cambridge. In 1690 he was inducted into the living of South Okenden, Essex, and four years afterwards to the rectory of St. Mary Aldermary, London; and was successively chosen lecturer of St. Olave's, and of St. Dunstan's in the West. He was likewise appointed chaplain to King William. He preached before the House of Commons Jan. 30, 1699, and in his sermon animadverted on Mr. Toland, for his asserting in his *Life of Milton*, that Charles I. was not the author of *Icon Basilike*, and for some insinuations against the authenticity of the Holy Scriptures; which drew him into some controversy with that author. In 1700 he preached a course of sermons at Boyle's lecture, in the cathedral church of St. Paul, which were afterwards published. In 1707 he was consecrated to the bishopric of Exeter. He died at Exeter Nov. 29, 1716, and was interred in the cathedral there.

His works were published in two volumes folio, 1723, consisting of "Practical Discourses on our Saviour's Sermon on the Mount, and on the Lord's Prayer, together with his Sermons preached at Boyle's Lecture," with several others upon particular occasions.

BLACKLOCK (the REV. DR.) an ingenious divine and poet of Scotland, was born at Annan, in the county of Annandale, in Scotland, in the year 1721. His parents were natives of Cumberland, in which county his paternal ancestors had lived from time immemorial. Young Blacklock, before he was six years old, was totally deprived of his sight by the small-pox. His father had intended to bring him up to some trade; but as this misfortune rendered him incapable of any, all that this worthy parent could do, was to shew the utmost attention to him, in this unhappy situation. This left such an indelible impression on the mind of his son, that he mentioned it, ever after, with the greatest warmth of gratitude and affection. Of this he has given a very striking proof in his poems. What was wanting to this poor youth, from the loss of his sight, and the narrowness of his fortune, seems to have been compensated to him by the goodness of his heart, and the capacities of his mind. It was very early that he shewed a strong inclination to poetry in particular. His father, and a few other friends, used often to read, to divert him; and, among the rest, they read several passages out of some

some of our poets. These were his chief entertainment and delight. He heard them not only with uncommon pleasure, but with a sort of congenial enthusiasm; and, from loving and admiring them so much, he soon began to endeavour to imitate them. Among these early essays of his genius, there is one inserted in his works which was composed when he was only twelve years old, and has something very pretty in the turn of it, and very promising for one of such a tender age. Indeed, it is observable, that there have been few of our most eminent poets who have not given very early proofs of their genius this way; a quick and promising blossom pre-indicating, as it were, the abundance and excellence of the fruit which their maturity affords.

In 1740, Mr. Blacklock's father having been informed that a kiln, belonging to a son-in-law of his, was giving way, his solicitude for his interest made him venture in below the ribs, to see where the failure lay; when the principal beam coming down upon him, with eighty bushels of malt, he was instantly crushed to death.

When this melancholy event happened, Mr. Blacklock had just attained his nineteenth year; and as the loss of his good father occasioned his falling into more hands than he had been accustomed to before, he began by degrees to be more talked of, and his extraordinary talents to be better known. About a year after, he was sent for to Edinburgh by Dr. Stevenson, a man of taste, and one of the physicians of that city, who had the goodness to supply him with every thing necessary for his living and studying in the university. Mr. Blacklock justly considered this gentleman as his Mæcenas; and the first poem in his works was a tribute of gratitude which he addressed to him, in imitation of the first Ode of Horace, by which the Roman bard has immortalized his illustrious patron.

Mr. Blacklock studied at Edinburgh ten years; in which time he not only acquired great knowledge in the Greek, Latin, and French languages, but made a considerable progress also in all the sciences. What was still more extraordinary, he attained great excellence in poetry, although the chief inlets to poetical ideas were closed up to him, and all the visible beauties of the creation had been long blotted from his memory. How far he contrived, by the uncommon force of his genius, to compensate for this vast defect; with what elegance and harmony he often wrote; with how much propriety, sense, and emotion, it is as easy to perceive, on reading his poems, as it is difficult to account for it. Considered in either of these lights, he must be allowed to have an extraordinary share of merit; but if thoroughly considered in all together, we may be allowed to say, with his friend the late celebrated Mr. Hume, that he must be regarded as a prodigy.

Mr. Hume, also, speaking of his moral character, observed, that "his modesty was equal to the goodness of his disposition, and the

beauty of his genius;" and Mr. Spence, speaking of the pieces which Dr. Blacklock would not suffer to be printed, observes, that they abound with so many poetical beauties, that nothing could do him greater honour.

Mr. Spence's account of Mr. Blacklock having been first separately published in 1754, it was afterwards prefixed to a quarto edition of his poems, published by subscription, under the patronage of that gentleman. By this publication a considerable sum of money was obtained, and, soon after, our poet was fixed in an eligible situation in the university of Edinburgh. In 1760 he contributed some poems to a Scotch collection, published at Edinburgh; and there being styled the Rev. Mr. Blacklock, it appeared that he had then entered into holy orders. In 1766 he obtained the degree of doctor of divinity; and in 1767 he published "*Paraclesis, or Consolations deduced from natural and revealed Religion*," in two dissertations, 8vo. In 1768 he printed "*Two Discourses on the Spirit and Evidences of Christianity*," translated from the French of M. Armand. These were his principal productions. At length, after a long life, devoid indeed of variety or adventure, but constantly devoted to the most laudable pursuits, this good and ingenious man terminated his mortal existence on the 14th of July, 1791, being then seventy years of age.

BLACKMORE (Sir RICHARD), a physician, and an indefatigable writer, received the first part of his education at a private school in the country, from whence he was removed to Westminster, and afterwards to Oxford. When he had finished his academical studies, he travelled to Italy, and took his degrees in physic at Padua. He visited also France, Germany, and the Low Countries; and after a year and a half's absence returned to England, where he practised physic, and was chosen fellow of the College of Physicians. He had declared himself early a favourer of the Revolution; so that King William, in 1697, chose him one of his physicians in ordinary, and some time after conferred upon him the honour of knighthood. Upon Queen Anne's accession to the throne, he was also appointed one of her physicians, and continued so for some time. His "*Poem on the Creation*" is his most celebrated performance. It must be mentioned, too, in honour of Sir Richard, that he was a chaste writer, and a warm advocate for virtue, at a time when an almost universal degeneracy prevailed. He had been very free in his censures on the libertine writers of his age; and it was some liberty he had taken of this kind which drew upon him the resentment of Dryden. He had likewise given offence to Pope; for having been informed by Curll that he was the author of a "*Travestie on the first Psalm*," he took occasion to reprehend him for it in his essay on polite learning. Sir Richard died Oct. 9, 1729. Besides what are mentioned above, Sir Richard wrote some theological tracts, several treatises

treatises on the plague, small-pox, consumptions, the spleen, gout, dropsy, &c. and many small poetical pieces.

BLACKSTONE, (Sir WILLIAM), Knt. and LL. D. an illustrious English lawyer, was born at his father's house in Cheapside, London, July 10, 1723. His father was a silkman; his mother the daughter of Lovelace Bigg, Esq. of Chilton Foliot, in Wiltshire; and he was the youngest of four children. His father dying before he was born, and his mother before he was twelve years old, the care of his education and fortune fell to his uncle Mr. Thomas Bigg. In 1730 he was put to the Charter-house school, and in 1735 admitted upon the foundation there. November 1738 he was entered a commoner of Pembroke college, Oxford, and elected by the governors to one of the Charter-house exhibitions. December 12, he spoke the annual oration at the school; and about the same time obtained also Mr. Benson's gold prize medal of Milton, for verses on that poet. Pursuing his studies with unremitting ardour, and attending not only to his favourite classics, but also to logic, mathematics, &c. at the age of twenty he compiled a treatise entitled "Elements of Architecture; intended only for his own use, but much approved by those who have perused it. Quitting, however, with regret these amusing pursuits, he engaged in the severer studies of the law; which regret he most elegantly set forth in a copy of verses called "The Lawyer's Farewell to his Muse;" since printed in the fourth volume of Doddsley's Miscellanies. Several little poetical pieces he has also left unpublished; and his notes on Shakespeare shew how well he understood, as well as relished, that author.

November 1740 he was entered of the Middle Temple; Nov. 1743 elected into All Souls college; Nov. 1744 spoke the annual commemoration speech, and was admitted actual fellow. Henceforward he divided his time between the University and the Temple. June 1745 he commenced bachelor of law, and Nov. 1746 was called to the bar. As a counsel, he made his way but slowly, not having a flow of elocution, or a graceful delivery; but at Oxford, as a bursar, he arranged their muniments, and improved their estates; hastened the completion of the Codrington library; and greatly distinguished himself as a man of business, as well as a man of letters. In 1749 he was elected recorder of the borough of Wallingford, in Berkshire. April 1750 he became doctor of laws, and published "An Essay on Collateral Consanguinity," relative to the exclusive claim to fellowships, made by the founder's kin at All Souls. The profits of his profession being inadequate to the expence, he determined, in 1753, to retire to his fellowship; still continuing to practise as a provincial counsel. Soon after, he began to read his lectures on the laws of England; publishing, in 1755, "Analysis" of these laws, as a guide to his auditors, on their first introduction

introduction to this study. His "Considerations on Copyholders" was published in March 1758; and a bill to decide the controverted point of their voting soon after passed into a law. October 20, 1758, he was unanimously elected Vinerian professor of the common law; and on the 25th read his introductory lecture, since prefixed to his "Commentaries." In 1759 he published "Reflections on the Opinions of Messrs. Pratt, Moreton, and Wilbraham, relating to Lord Litchfield's Disqualification;" who was then a candidate for the chancellorship; and "A Case for the Opinion of Counsel on the Right of the University to make new Statutes." Michaelmas term, 1759, having previously bought chambers in the Temple, he resumed his attendance at Westminster, still continuing to read his lectures at Oxford. November following he published a new edition of "The Great Charter, and Charter of the Forest," where he shewed the antiquary and historian as well as lawyer; and about the same time a small treatise "On the Law of Descents in Fee-simple." March 1761 he was returned to parliament for Hindon in Wiltshire; and in May had a patent of precedence granted him to rank as king's counsel, having before declined the chief justiceship of the court of Common Pleas in Ireland. May 1761 he married Sarah the daughter of James Clitherow, of Boston-house, in Middlesex, Esq. with whom he lived near nineteen years, and left seven children by her.

His fellowship of All Souls being now vacant, he was, in June 1761, appointed by the chancellor of the university principal of New-inn-hall. In 1762 he collected and re-published several of his pieces, under the title of "Law Tracts," in two volumes, 8vo. In 1763 he was chosen solicitor general to the queen, and a bencher of the Middle Temple. November 1764 he published the first volume of his lectures, under the title of "Commentaries on the Laws of England;" and in the four succeeding years the other three volumes. In 1766 he resigned the Vinerian professorship, and the principality of New-inn-hall; these situations being incompatible with his professional attendance in London. In the new parliament, chosen, in 1768, he was returned burghers for Westbury, in Wiltshire. In the course of this parliament, what he said in the debate on the question, "Whether a member expelled was eligible or not in the same parliament," being deemed by some contradictory to what he had laid down on the same subject in his Commentaries, he was warmly attacked in a pamphlet, supposed to be written by another member, a baronet. Dr. Priestley also animadverted on some positions in the same work, relative to offences against the doctrine of the established church: to both of whom he replied. May 1770 he became a junior judge in the court of King's Bench; and in June was removed to the same situation in the Common Pleas. On this promotion, he resigned the recordership of Walsingham.

Having now obtained the summit of his wishes, *otium cum dignitate*, he resided constantly in London; and, when not occupied in the formalities of his calling, was always engaged in some scheme of public utility. The last of this kind was the act of parliament for providing detached houses of hard labour for convicts, as a substitute for transportation. A few weeks before he died, his assistance was requested by the late Sir George Downing's trustees, in forming a proper plan and body of statutes for his new foundation at Cambridge; but before any thing could be done in it, death put an end to him. His constitution, hurt by the gout, a nervous disorder, and corpulency, occasioned by midnight studies, and an aversion to exercise, broke him up somewhat early. About Christmas 1779, he was seized with a violent shortness of breath; and though this was soon removed, the cause remained; for on coming to town to attend Hilary term, he was attacked again. This brought on drowsiness and a stupor; so that he became at last, for some days, almost totally insensible, and expired February 14, 1780, in his fifty-sixth year. Since his death have been published, from his original MSS. according to the directions in his will, "Reports of Cases determined in the several Courts of Westminster Hall, from 1746 to 1779."

BLACKWALL (ANTHONY), a native of Derbyshire, was admitted sizar in Emanuel college, Cambridge, September 13, 1690; proceeded bachelor of arts in 1694, and went out master of arts 1698. He was appointed head master of the free-school at Derby, and lecturer of All-Hallows there, where, in 1706, he distinguished himself in the literary world by "*Theognidis Megarensis Sententiæ Morales*," &c. Whilst at Derby he also published "*An Introduction to the Classics; containing a short Discourse on their Excellencies, and Directions how to study them to Advantage; with an Essay on the Nature and Use of those emphatical and beautiful Figures which give Strength and Ornament to Writing*, 1718," 12mo. in which he displayed the beauties of those admirable writers of antiquity to the understanding and imitation even of common capacities; and that in so concise and clear a manner as seemed peculiar to himself. In 1722 he was appointed head master of the free-school at Market Bosworth, in Leicestershire; and in 1725 appeared, in 4to, his greatest and most celebrated work, "*The Sacred Classics defended and illustrated; or, an Essay humbly offered towards proving the Purity, Propriety, and True Eloquence of the Writers of the New Testament*," vol. 1. A second volume (completed but a few weeks before his death) was published in 1731, under the title of "*The Sacred Classics defended and illustrated*."

Mr. Blackwall had the felicity to bring up many excellent scholars in his seminaries at Derby and Bosworth; among others, the celebrated Richard Dawes, author of the "*Miscellanea Critica*,"
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and Sir Henry Atkins, baronet, who, being patron of the church of Clapham, in Surrey, presented him, October 12, 1726, to that rectory (then supposed to be worth 300l. a year), as a mark of his gratitude and esteem. This happened late in Mr. Blackwall's life. The Grammar whereby he initiated the youth under his care into Latin was of his own composing, and so happily fitted to the purpose, that in 1728 he was prevailed upon to make it public, though his modesty would not permit him to fix his name to it, because he would not be thought to prescribe to other instructors of youth. Early in 1729 he resigned the rectory of Clapham, and retired to Market Bosworth, where he was equally respected for his abilities and conviviality. He died at his school there, April 8, 1730.

BLACKWELL (THOMAS), an eminent Scottish writer, was son of a minister at Aberdeen, and born there on the 4th of August, 1701. He had his grammatical learning at a school in Aberdeen, studied Greek and philosophy in the Marischal college there, and took the degree of master of arts in 1718. Being greatly distinguished by uncommon parts, and an early proficiency in letters, he was, December 1723, made Greek professor in the college where he had been educated; and continued to teach that language with applause even to his death. In 1737 was published at London, but without his name, "An Enquiry into the Life and Writings of Homer," 8vo. a second edition of which appeared in 1736; and, not long after, "Proofs of the Enquiry into Homer's Life and Writings," which was a translation of the Greek, Latin, Spanish, Italian, and French notes, subjoined to the original work. We agree with those who esteem this the best of our author's performances. In 1748 he published "Letters concerning Mythology," 8vo. without his name also. The same year he was made principal of the Marischal college in Aberdeen, and is the only layman who hath been appointed principal of that college since the patronage came to the crown by the forfeiture of the Marischal family in 1716; all the other principals having been ministers of the church of Scotland. March 1752 he took the degree of doctor of laws; and the year following came out the first volume of his "Memoirs of the Court of Augustus," 4to. The second volume appeared in 1755; and the third, which was posthumous, and left incomplete by the author, was fitted for the press by John Mills, Esq. and published in 1764.

Soon after he became principal of his college, he married a merchant's daughter of Aberdeen, by whom he had no children. Several years before his death his health began to decline: his disorder was of the consumptive kind, and thought to be forwarded by an excess of abstemiousness, which he imposed upon himself. His disease increasing, he was advised to travel, and accordingly set out in February 1757; however, he was not able to go farther than Edinburgh,

burgh, in which city he died the 8th of March following, in his 56th year. He was a very ingenious and learned man: he had an equitable flow of temper, and a truly philosophic spirit, both which he seems to have preserved to the last; for, on the day of his death, he wrote to several of his friends.

BLACKWELL (ALEXANDER), son of a dealer in knit hose at Aberdeen, where he received a liberal education, studied physic under Boerhaave at Leyden, took the degree of doctor in medicine, and acquired a proficiency in the modern languages. On his return home, happening to stay some time at the Hague, he contracted an intimacy with a Swedish nobleman. Marrying a gentleman's daughter in the neighbourhood of Aberdeen, he proposed practising his profession in that part of the kingdom; but in two years finding his expectations disappointed, he came to London, where he met with still less encouragement as a physician, and commenced corrector of the press for Mr. Wilkins a printer. After some years spent in this employment, he set up as a printer himself, and carried on several large works, till 1734, when he became bankrupt. In what manner he subsisted from this event till the above-mentioned application we do not learn, unless it was by the ingenuity of his wife, who published "A curious Herbal, containing Five Hundred Cuts, of the most useful Plants, which are now used in the Practice of Physic, engraved on folio Copper Plates, after Drawings taken from the Life, by Elizabeth Blackwell. To which is added, a short Description of the Plants, and their common Uses in Physic, 1739," 2 vols. folio. In or about the year 1740 he went to Sweden, and, renewing his intimacy with the nobleman he knew at the Hague, again assumed the medical profession, and was very well received in that capacity; till, turning projector, he laid a scheme before his Swedish majesty for draining the fens and marshes, which was well received, and many thousands employed in prosecuting it under the doctor's direction, from which he had some small allowance from the king. This scheme succeeded so well, he turned his thoughts to others of greater importance, which in the end proved fatal to him. He was suspected of being concerned in a plot with Count Tessin, and was tortured; which not producing a confession, he was beheaded August 9, 1748; and soon after this event appeared "A genuine Copy of a Letter from a Merchant in Stockholm, to his Correspondent in London; containing an Impartial Account of Doctor Alexander Blackwell, his Plot, Trial, Character, and Behaviour, both under Examination, and at the Place of Execution; together with a Copy of a Paper delivered to a Friend upon the Scaffold." He possessed a good natural genius, but was somewhat flighty, and a little conceited.

BLADEN (MARTIN) Esq. a gentleman of Abrey Hatch in Essex, and formerly a lieutenant-colonel in Queen Anne's reign, is more distinguished by a translation of "Cæsar's Commentaries," which he dedicated to his general, the great duke of Marlborough, than by his dramatic pieces "Orpheus and Euridice," a masque, and "Solon," a tragi-comedy. However, it is but justice to him to say, that these were printed, 1705, without his consent. This gentleman was in five parliaments. In 1714, he was made comptroller of the Mint; in 1717, one of the lords commissioners of trade and plantations; and, the same year, appointed envoy extraordinary to the court of Spain, which he declined. He died in 1746.

BLAGRAVE (JOHN), an eminent mathematician, who flourished in the 16th and 17th centuries. He acquired the rudiments of his education at Reading, whence he removed to St. John's College, Oxford. He soon quitted the university, and retired to Southcote Lodge at Reading, where he devoted his time to study and contemplation. His genius seemed to be turned most to mathematics; and that he might study this science without interruption, he devoted himself to a retired life. He employed himself chiefly in compiling such works, as might render speculative mathematics accurate, and the practical parts easy. He accordingly finished some learned and useful works on mathematical subjects.

Blagrove was a man of great beneficence in private life. As he was born in the town of Reading, and spent most of his time there, he was therefore desirous of leaving in that place some monuments of his beneficent disposition, and such too as might have reference to each of the three parishes of Reading. He accordingly bequeathed a legacy for this purpose, of which we have an account by Ashmole, in the following words. "You are to note, that he doth devise that each church-warden should send on Good Friday one virtuous maid that has lived five years with her master: all three maids appear at the town-hall before the mayor and aldermen, and cast dice. She that throws most has ten pounds put in a purse, and she is to be attended with the other two that lost the throw. The next year come again the two maids, and one more added to them. He orders in his will that each maid should have three throws before she loses it; and if she has no luck in the three years, he orders that still new faces may come and be presented. On the same Good Friday he gives eighty widows money to attend, and orders ten shillings for a good sermon, and so he wishes well to all his countrymen. It is lucky money, for I never heard but the maid that had the ten pounds suddenly had a good husband." Blagrove died at his own house near Reading, August 9, 1611.

BLAIR (JAMES), master of arts, was born and bred in Scotland, and ordained and beneficed in the episcopal church there: but meeting with some discouragements, under an unsettled state of affairs, and having a prospect of discharging his ministerial function more usefully elsewhere, he quitted his preferments, and came into England near the end of Charles the Second's reign. It was not long before he was taken notice of by Compton bishop of London, who prevailed with him to go as missionary to Virginia, about 1685; where, by regular conversation, exemplary conduct, and unwearied labours in the work of the ministry, he did good service to religion, and gained to himself a good report amongst all: so that the same Bishop Compton, being well apprised of his true and great worth, made choice of him, about 1689, as his commissary for Virginia.

While his thoughts were intent upon doing good in his office, he observed with concern that the want of schools, and proper seminaries for religion and learning, was such a damp upon all attempts for the propagation of the gospel, that little could be hoped for, without first removing that obstacle. He therefore formed a vast design of erecting and endowing a college in Virginia, at Williamsburgh, the capital of that country, for professors and students in academical learning: in order to which, he had himself set on foot a voluntary subscription, amounting to a great sum; and, not content with that, came over into England 1693, to solicit the affair at court. Queen Mary was so well pleased with the noble design, that she espoused it with a particular zeal; and King William also very readily concurred with her in it. Accordingly a patent passed for erecting and endowing a college, by the name of "The William and Mary College;" and Mr. Blair, who had the principal hand in laying, soliciting, and concerting the design, was appointed president of the college. He was besides rector of Williamsburgh in Virginia, and president of the council in that colony. He continued president of the college near 50, and a minister of the gospel above 60 years. He was a faithful labourer in God's vineyard, from first to last; an ornament to his profession and his several offices; and died in a good old age in the year 1743.

His works are, "Our Saviour's divine Sermon on the Mount, explained; and the Practice of it recommended in divers Sermons and Discourses, Lond. 1742," four volumes octavo.

BLAIR (JOHN), was educated at Edinburgh; and came to London in company with Andrew Henderson, a voluminous writer, who, in his title pages, styled himself A. M. and for some years kept a bookseller's shop in Westminster-hall. Henderson's first employment was that of an usher at a school in Hedge-lane, in which he was succeeded by his friend Blair, who, in 1754, obliged the world with a valuable publication, under the title of "The Chronology and History of the World, from the Creation to the Year

of Christ 1753." This volume, which is dedicated to Lord Chancellor Hardwicke, was published by subscription, on account of the great expence of the plates, for which the author apologized in his preface, where he acknowledged great obligations to the earl of Bath, and announced some Chronological Dissertations, wherein he proposed to illustrate the disputed points, to explain the prevailing systems of chronology, and to establish the authorities upon which some of the particular æras depend. In January 1755 he was elected a fellow of the Royal Society, and in 1761, of the Society of Antiquaries. In 1756, he published a second edition of his "Chronological Tables." In Sept. 1757, he was appointed chaplain to the princess dowager of Wales, and mathematical tutor to the duke of York; and, on Dr. Townshend's promotion to the deanry of Norwich, the services of Dr. Blair were rewarded, March 10, 1761, with a prebendal stall at Westminster. The vicarage of Hinckley happening to fall vacant six days after, by the death of Dr. Morres, Dr. Blair was presented to it by the dean and chapter of Westminster; and in August that year he obtained a dispensation to hold with it the rectory of Burton Coggles in Lincolnshire. In September 1763 he attended his royal pupil the duke of York in a tour to the continent; had the satisfaction of visiting Lisbon, Gibraltar, Minorca, most of the principal cities in Italy, and several parts of France; and returned with the duke in August 1764. In 1768 he published an improved edition of his "Chronological Tables," which he dedicated to the princess of Wales, who had expressed her early approbation of the former edition. To the new edition were annexed, "Fourteen Maps of Ancient and Modern Geography, for illustrating the Tables of Chronology and History. To which is prefixed a Dissertation on the Progress of Geography." In March 1771, he was presented by the dean and chapter of Westminster to the vicarage of St. Bride's in the city of London; which made it necessary for him to resign Hinckley, where he had never resided for any length of time. On the death of Mr. Sims, in April 1776, he resigned St. Bride's, and was presented to the rectory of St. John the Evangelist in Westminster; and in June that year obtained a dispensation to hold the rectory of St. John with that of Horton, near Colebrooke, Bucks. His brother Captain Blair falling gloriously in the service of his country in the memorable sea fight of April 12, 1782, the shock accelerated the doctor's death. He had at the same time the influenza in a severe degree, which put a period to his life, June 24, 1782.

BLAKE (ROBERT), a famous admiral, was born August 1599, at Bridgewater in Somersetshire, where he was educated at the grammar school. He went from thence to Oxford, where he was entered at St. Alban's-hall, but removed to Wadham college; and in 1617, took the degree of bachelor of arts. In 1623, he wrote a
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copy of verses on the death of Camden, and soon after left the university. He was tinctured pretty early with republican principles; and disliking that severity with which Laud, then bishop of Bath and Wells, pressed uniformity in his diocese, he began to fall into the puritanical opinions. The natural bluntness and sincerity of his disposition led him to speak freely upon all occasions, insomuch that his sentiments being generally known, the puritan party got him elected member for Bridgewater in 1640. When the civil war broke out, he declared for the parliament. In 1643, he was at Bristol, under the command of Col. Fiennes, who intrusted him with a little fort on the line; and, when Prince Rupert attacked Bristol, and the governor had agreed to surrender it upon articles, Blake nevertheless for some time held out his fort, and killed several of the king's forces: which exasperated Prince Rupert to such a degree, that he talked of hanging him, had not some friends interposed, and excused him on account of his want of experience in war. He served afterwards in Somersetshire, under the command of Popham, governor of Lyme; and, being much beloved in those parts, he had such good intelligence there, that, in conjunction with Sir Robert Pye, he surprised Taunton for the parliament. In 1644, he was appointed governor of this place, which was of the utmost importance, being the only garrison the parliament had in the west. The works about it were not strong, nor was the garrison numerous, yet, by his strict discipline, and kind behaviour to the townsmen, he found means to keep the place, though not properly furnished with supplies, and sometimes besieged, and even blocked up by the king's forces. At length Goring made a breach, and actually took part of the town; while Blake still held out the other part and the castle, till relief came. For this service the parliament ordered the garrison a bounty of 2000*l.* and the governor a present of 500*l.* When the parliament had voted no farther addresses should be made to the king, Blake joined in an address from the borough of Taunton, expressing their gratefulness for this step taken by the House of Commons. However, when the king came to be tried, Blake disapproved of that measure, as illegal; and was frequently heard to say, he would as freely venture his life to save the king's, as ever he did to serve the parliament. But this is thought to have been chiefly owing to the humanity of his temper; since after the death of the king he fell in wholly with the republican party, and, next to Cromwell, was the ablest officer the parliament had.

February 12, 1648-9, he was appointed to command the fleet, in conjunction with Col. Deane and Col. Popham. Soon after he was ordered to sail with a Squadron of men of war, in pursuit of Prince Rupert. Blake came before Kinsale in June 1649, where Prince Rupert lay in harbour. He kept him in the harbour till the beginning of October, when the prince, despairing of relief by sea, and Cromwell being ready to take the town by land, provisions of
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all forts falling short, he resolved to force his way through Blake's squadron, which he effected with the loss of three of his ships. The prince's fleet steered their course to Lisbon, where they were protected by the king of Portugal. Blake sent to the king for leave to enter, and coming near with his ships, the castle shot at him; upon which he dropt anchor, and sent a boat to know the reason of this hostility. The captain of the castle answered, he had no orders from the king to let his ships pass: however, the king commanded one of the lords of the court to wait upon Blake, and to desire him not to come in except the weather proved bad, lest some quarrel should happen between him and Prince Rupert; the king sent him, at the same time, a large present of fresh provisions. The weather proving bad, Blake sailed up the river into the bay of Wyers, but two miles from the place where Prince Rupert's ships lay; and thence he sent Capt. Moulton, to inform the king of the falsities in the prince's declaration. The king, however, still refusing to allow the admiral to attack Prince Rupert. Blake took five of the Brazil fleet richly laden, and at the same time sent notice to him, that unless he ordered the prince's ships out from his river, he would seize the rest of the Portuguese fleet from America. Sept. 1650, the prince endeavoured to get out of the harbour, but was soon driven in again by Blake, who sent to England nine Portuguese ships bound for Brazil. October following, he and Popham met with a fleet of twenty-three sail from Brazil for Lisbon, of whom they sunk the admiral, took the vice-admiral, and eleven other ships, having ten thousand chests of sugar on board. In his return home, he met with two ships in search of the prince, whom he followed up the Straights: when he took a French man of war, the captain of which had committed hostilities. He sent this prize, which was reported worth a million, into Calais, and followed the prince to the port of Carthagena, where he lay with the remainder of his fleet. As soon as Blake came to an anchor before the fort, he sent a messenger to the Spanish governor, informing him, that an enemy to the state of England was in his port, that the parliament had commanded him to pursue him, and the king of Spain being in amity with the parliament, he desired leave to take all advantages against their enemy. The governor replied, he could not take notice of the difference of any nations or persons amongst themselves, only such as were declared enemies to the king his master, that they came in thither for safety, therefore he could not refuse them protection, and that he would do the like for the admiral. Blake still pressed the governor to permit him to attack the prince, and the Spaniards put him off till he could have orders from Madrid. While the admiral was cruizing in the Mediterranean, Prince Rupert got out of Carthagena, and sailed to Malaga. Blake having notice of his destroying many English ships, followed him with all expedition; and attacking him in the port, burnt and destroyed his whole

fleet, two ships only excepted; this was in January 1651. In February, Blake took a French man of war of forty guns, and sent it, with four other prizes, to England. Soon after he came with his squadron to Plymouth, when he received the thanks of the parliament, and was made warden of the Cinque Ports. March following, an act passed, whereby Colonel Blake, Colonel Popham, and Colonel Deane, or any two of them, were appointed admirals and generals of the fleet, for the year ensuing. The next service he was put upon, was the reducing the isles of Scilly, which were held for the king. He sailed in May, with a body of 800 land troops on board. Sir John Grenville, who commanded in those parts for the king, after some small resistance submitted. He sailed next for Guernsey, which was held for the king, by Sir George Carteret: He arrived there in October, and landing what forces he had the very next day, he did every thing in his power in order to make a speedy conquest of the island, which was not completed that year. In the beginning of the next, however, the governor, finding all hopes of relief vain, thought proper to make the best terms he could. For this service Blake had thanks from the parliament, and was elected one of the council of state. March 25, 1652, he was appointed sole admiral for nine months, on the prospect of a Dutch war. The States sent Van Trump, with forty-five sail of men of war, into the Downs, to insult the English; Blake, however, though he had but twenty-three ships, and could expect no succour but from Major Bourne, who commanded eight more, yet, being attacked by Van Trump, fought him bravely, and forced him to retreat. This was on the 19th of May, 1652. After this engagement the States seemed inclined to peace; but the commonwealth of England demanded such terms as could not be complied with, and therefore both sides prepared to carry on the war with greater vigour. Blake now harassed the enemy by taking their merchant ships, in which he had great success. On the 10th of June, a detachment from his fleet fell upon six and twenty sail of Dutch merchantmen, and took them every one; and, by the end of June, he had sent into port forty prizes. On the 2d of July, he sailed, with a strong squadron, northwards. In his course he took a Dutch man of war; and about the latter end of the month, he fell on twelve men of war, convoy to their herring busses, took the whole convoy, a hundred of their busses, and dispersed the rest. August 12, he returned into the Downs, with six of the Dutch men of war, and nine hundred prisoners. Thence he stood over to the coast of Holland, and, on Sept. 18th, having discovered the Dutch about noon, though he had only three of his own squadron with him, Vice-Admiral Penn with his squadron at some distance, and the rest a league or two astern, he bore in among the Dutch fleet, being bravely seconded by Penn and Bourne; when three of the enemy's ships were wholly disabled at the first brunt, and another as she was towing off. The rear-admiral was
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taken by Captain Mildmay; and had not night intervened, it was thought not a single ship of the Dutch fleet would have escaped. On the 29th, about day-break, the English spied the Dutch fleet N. E. two leagues off; the admiral bore up to them, but the enemy having the wind of him, he could not reach them; however, he commanded his light frigates to ply as near as they could, and keep firing while the rest bore up after them; upon which the Dutch hoisted their sails and run for it. The English, being in want of provisions, returned to the Downs. Blake having been obliged to make large detachments from his fleet, Van Trump, who had again the command of the Dutch navy, consisting of fourscore men of war, resolved to take this opportunity of attacking him in the Downs, knowing he had not above half his number of ships. He accordingly sailed away to the back of the Godwin. Blake having intelligence of this, called a council of war, wherein it was resolved to fight, though at so great a disadvantage. The engagement began November 29, about two in the morning, and lasted till near six in the evening. Blake was aboard the *Triumph*; this ship, the *Victory*, and the *Vanguard*, suffered most, having been engaged, at one time, with twenty of the enemy's best ships. The admiral, finding his ships much disabled, and that the Dutch had the advantage of the wind, drew off his fleet in the night into the Thames, having lost the *Garland* and *Bonaventure*, which were taken by the Dutch; a small frigate was also burnt, and three sunk; and his remaining ships much shattered and disabled: Trump, however, bought this victory dear, one of his flag ships being blown up, all the men drowned, and his own ship and *De Ruyter's* both unfit for service till they were repaired. This success puffed up the Dutch exceedingly; Van Trump sailed through the channel with a broom at his main-top-mast, to signify that he had swept the seas of English ships. In the mean time Blake having repaired his fleet, and Monk and Deane being now joined in commission with him, sailed February 8th, 1653, from Queensborough, with sixty men of war, which were soon after joined with twenty more from Portsmouth. On the 18th they discovered Van Trump with seventy men of war, and three hundred merchant ships under his convoy. Blake, with twelve ships, came up with, and engaged the Dutch fleet, and, though grievously wounded in the thigh, continued the fight till night, when the Dutch, who had six men of war sunk and taken, retired. After having put ashore his wounded men at Portsmouth, he followed the enemy, whom he came up with the next day, when the fight was renewed, to the loss of the Dutch, who continued retreating towards Bulloign. All the night following Blake continued the pursuit, and, in the morning of the 20th, the two fleets fought again till four in the afternoon, when the wind blowing favourably for the Dutch, they secured themselves on the flats of Dunkirk and Calais. In these three engagements the Dutch lost

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eleven men of war, thirty merchant ships, and had fifteen hundred men slain. The English lost only one ship, but not fewer men than the enemy. In April, Cromwell turned out the parliament, and shortly after assumed the supreme power. The States hoped great advantages from this, but were disappointed; Blake said on this occasion to his officers, "It is not for us to mind state affairs, but to keep foreigners from fooling us." Towards the end of the month, Blake and his colleagues, with a fleet of a hundred sail, stood over to the Dutch coast, and forced their fleet to take shelter in the Texel; where, for some time they were kept by Monk and Deane, while Blake sailed northward: at last Trump got out, and drew together a fleet of an hundred and twenty men of war. June 3d, Deane and Monk engaged him off the Northforeland. On the 4th, Blake came to their assistance with eighteen fresh ships, by which means a complete victory was gained; and if the Dutch had not again saved themselves on Calais sands, their whole fleet had been sunk or taken. Cromwell having called the parliament, styled the Little Parliament, Blake, October 10, took his seat in the house, where he received their solemn thanks for his many and faithful services. The protector also called a new parliament, consisting of four hundred, where Blake sat also, being the representative for his native town of Bridgewater. December 6th, he was appointed one of the commissioners of the admiralty. November 1654, Cromwell sent him with a strong fleet into the Mediterranean, with instructions to support the honour of the English flag, and to procure satisfaction for any injuries that might have been done to our merchants. In December, Blake came into the road of Cadiz, where he was treated with vast respect; a Dutch admiral would not hoist his flag while he was there. The Algerines were so much afraid of him, that they stopped the Sallee rovers, obliged them to deliver up what English prisoners they had on board, and sent them to Blake, in order to procure his favour. Nevertheless, he came before Algiers on the 10th of March, when he sent an officer on shore to the Dey, to tell him he had orders to demand satisfaction for the piracies committed on the English, and to insist on the release of all such English captives as were then in the place. To this the Dey made answer, that the captures belonging to particular men he could not restore them; but, if Mr. Blake pleased, he might redeem what English captives were there, at a reasonable price; and, if he thought proper, the Algerines would conclude a peace with him, and, for the future, offer no acts of hostility to the English. This answer was accompanied with a present of fresh provisions. Blake sailed to Tunis on the same errand. The Dey of Tunis sent him a haughty answer. "Here," said he, "are our castles of Goletta and Porto Ferino, do your worst; do you think we fear your fleet?" On the hearing this, Blake, as his custom was when in a passion, began to curl his whiskers; and after a short consultation with his officers, bore into

the bay of Porto Ferino with his great ships, when, coming within musquet shot of the castle, he fired on it so briskly, that in two hours it was rendered defenceless, and the guns on the works along the shore were dismounted, though sixty of them played at a time on the English. He found nine ships in the road, and ordered every captain, even of his own ship, to man his long boat with choice men, and these to enter the harbour, and fire the Tuniseens, while he and his fleet covered them from the castle, by playing continually on it with their cannon. The seamen in their boats boldly assaulted the pirates, and burnt all their ships, with the loss of twenty-five men killed, and forty-eight wounded. This daring action spread the terror of his name through Africa and Asia, which had for a long time before been formidable in Europe. He also struck such terror into the piratical state of Tripoly, that he made them glad to strike up a peace with England. These and other exploits raised the glory of the English name so high, that most of the princes and states in Italy thought fit to pay their compliments to the protector, particularly the grand duke of Tuscany, and the republic of Venice, who sent magnificent embassies for that purpose. The war in the mean time was grown pretty hot with Spain; and Blake used his utmost efforts to ruin their maritime force in Europe, as Penn had done in the West Indies. But, finding himself now in a declining state of health, and fearing the ill consequences which might ensue, in case he should die without any colleague to take charge of the fleet, he wrote letters into England, desiring some proper person to be named in commission with him, upon which General Montague was sent joint admiral with a strong squadron to assist him. Soon after his arrival in the Mediterranean, the two admirals sailed with their whole fleet to block up a Spanish squadron in the bay of Cadiz. At length, in September, being in great want of water, Blake and Montague stood away for the coast of Portugal, leaving Captain Stayner, with seven ships, to look after the enemy. Soon after they were gone, the Spanish plate fleet appeared, but were intercepted by Stayner, who took the vice-admiral and another galleon, which were afterwards burnt by accident, the rear-admiral, with two millions of plate on board, and another ship richly laden. These prizes, together with all the prisoners, were sent into England, under General Montague, and Blake alone remained in the Mediterranean; till, being informed that another plate fleet had put into Santa Cruz, in the island of Teneriffe, he sailed thither in April 1657, with a fleet of twenty-five men of war. On the 20th he came into the road of Santa Cruz; and though the Spanish governor had timely notice, was a man of courage and conduct, and had disposed all things in the properest manner, so that he looked upon an attack as what no wise admiral would think practicable; yet Blake having summoned him, and received a short answer, was determined to force the place, and to burn the fleet therein: and he performed.

performed it in such a manner, as appears next to incredible. It is allowed to be one of the most remarkable actions that ever happened at sea. As soon as the news arrived of this extraordinary action, the protector sent to acquaint his second parliament, then sitting, therewith; upon which they ordered a public thanksgiving, and directed a diamond ring, worth five hundred pounds, to be sent to Blake; and the thanks of the House was ordered to all the officers and seamen, and to be given them by their admiral. Upon his return to the Mediterranean, he cruised some time before Cadiz; but finding himself declining fast, resolved to return home. He accordingly sailed for England, but lived not to see again his native land, for he died as the fleet was entering Plymouth, the 17th of August, 1657, aged 58.

BLAKE (JOHN BRADLY), son of John Blake, Esq. was born in Great Marlborough-street, London, November 4, 1745, educated at Westminster school, and afterwards instructed in mathematics, chemistry, and drawing; but botany was his favourite object, in which he made a great progress. With these advantages he set out into life, and in 1766 was sent as one of the East India Company's supercargoes at Canton in China; where he was no sooner fixed, than he resolved to employ every moment of his time, which could be spared from the duties of his station, to the advancement of natural science for the benefit of his countrymen. His plan was, to procure the seeds of all the vegetables found in China, which are used in medicines, manufactures, and food; and to send into Europe not only such seeds, but the plants by which they were produced. His view in this was, that they might be propagated either in Great Britain and Ireland, or in those colonies of America, the soil and climate of which might suit them best. But it was not to botanic subjects alone that Mr. Blake's genius was confined; he had begun to collect fossils and ores, and he now attended as much to mineralogy as he had done to botany. He is supposed to have sacrificed his life to the closeness and ardour of his pursuits. By denying himself the needful recreations, and by sitting too intensely to his drawing and studies, he brought on a gravelly complaint; and this increasing to the stone, and being accompanied with a fever, carried him off at Canton, November 16, 1773, in his twenty-ninth year. The friends of natural knowledge in England were preparing to have enrolled him among the members of the Royal Society, when the news of his death arrived.

BLANCHARD (JAMES), an eminent painter, was born at Paris in 1600. He learnt the rudiments of his profession under his uncle Nicholas Boller, but left him at twenty years of age, with an intention to travel to Italy. He stopt at Lyons in his way thither, where he stayed for some time; and during his residence here reaped both

profit and improvement. He passed on to Rome, where he continued about two years. From thence he went to Venice; where he was so much pleased with the works of Titian, Tintoret, and Paul Veronese, that he resolved to follow their manner: and in this he succeeded so far, that at his return to Paris he soon got into high employment, being generally esteemed for the novelty, beauty, and force of his pencil. He painted two galleries at Paris; one belonging to the first president Perrault, and the other to Monsieur de Bullion, superintendant to the finances. But his capital piece is reckoned to be that at the church of Notre Dame, St. Andrew kneeling before the cross, and the Holy Ghost descending. Blanchard was in a likely way of making his fortune; but a fever and an imposthume in the lungs carried him off in his thirty-eighth year. Of all the French painters, Blanchard was esteemed the best colourist, having studied this part of painting with great care in the Venetian school. There are few grand compositions of his; but what he has left of this kind shew him to have had great genius.

BLETERIE (JOHN PHILIP RENÉ DE LA), born at Rennes, entered early into the congregation of the Oratory, and was there a distinguished professor. The order against wigs occasioned his quitting it; but he retained the friendship and esteem of his former brethren. He went to Paris, where his talents procured him a chair of eloquence in the College Royal, and a place in the Academy of Belles Lettres. He published several works, which have been well received by the public. 1. *The Life of the Emperor Julian*, Paris, 1735, 1746, 12mo. a curious performance, well written, and distinguished at once by impartiality, precision, elegance, and judgment. 2. *The History of the Emperor Jovian, with Translations of some Works of the Emperor Julian*, Paris, 1748, two vols. 12mo. a book no less valuable than the former. 3. *A Translation of some Works of Tacitus*, Paris, 1755, two vols. 12mo. "The Manners of the Germans," and "The Life of Agricola," are the two pieces comprised in this version, which is equally elegant and faithful. Prefixed is a "Life of Tacitus," which is also worthy of this writer, by the strength of it's sentiments, and the animation of it's style. 4. *Tiberius, or the six first Books of the Annals of Tacitus, translated into French*, Paris, 1768, three vols. 12mo. 5. *Letters occasioned by the Account of Quietism given by M. Phelypeaux*, 1737, 12mo. 6. *Some Dissertations in the Memoirs of the Academy of Belles Lettres*. 7. *Most humble Remonstrances of M. de Montrempuis*. The Abbé de la Bleterie died at an advanced age, in 1772. He was a man of learning, attached to religion, and his morals did not belie his principles.

BLOEMART, a celebrated painter, was born at Gorcum, in Holland, 1567. His father was an architect, who retired from the
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Low Countries, during the disturbances there, to Utrecht, whither his son followed him; and here it was that he learnt the first principles of his profession. He was never so lucky, however, as to be under any able master. He formed a manner to himself, as nature and his genius directed him: it was easy, graceful, and universal. He understood the "*Claro Obscuro*." The folds of his draperies were large, and had a good effect; but his manner of designing had too much of his own country in it. There were a vast number of prints graved after his works. He died in 1647, aged eighty.

BLONDEL (DAVID), a Protestant minister, famous for his knowledge in ecclesiastical and civil history, was born at Chalons, in Champagne, 1591. He was admitted minister at a synod of the Isle of France, in 1614. A few years afterwards he began to write in defence of Protestantism, for in 1619 he published a treatise entitled "*Modeste Declaration de la Sincerité et Verité des Eglises Reformées de France*." This was an answer to several of the Catholic writers, especially to the bishop of Lucon, so well known afterwards under the title of Cardinal Richelieu. From this time he was considered as a person of great hopes. He was secretary more than twenty times in the synods of the Isle of France, and was deputed four times successively to the national synods. That of Castres employed him to write in defence of the Protestants. The national synod of Charenton appointed him honorary professor in 1645, with a proper salary, which had never been done to any before. He wrote several pieces, but what gained him most favour amongst the Protestants are the following: his "*Explications on the Eucharist*," his work entitled "*De la Primauté d'Eglise*," his treatise of "*The Sybils*," and his piece "*De Episcopis et Presbyteris*." Some of his party, however, were dissatisfied with him for engaging in disputes relating to civil history; and also offended at the book he published, to shew what is related about Pope Joan to be a ridiculous fable.

Upon the death of Vossius, he was invited to succeed him in the history professorship in the college of Amsterdam. He accordingly went thither in 1650, where he continued his studies with great assiduity. This intense application, and the air of the country not agreeing with him, greatly impaired his health, and deprived him of his sight. In this condition, he is said to have dictated two volumes in folio, on the genealogy of the kings of France, against Chifflet; a work which we are told he undertook at the desire of Chancellor Seguier. He had like to have come into trouble in Holland, from the malice of some persons who endeavoured to render him suspected of Arminianism, and who inveighed against him for the "*Considerations Religieuses et Politiques*," which he published during the war betwixt Cromwell and the Hollanders. He died the 6th of April, 1655, aged sixty-four.

BLONDEL (FRANCIS), regius professor of mathematics and architecture, was a man of great fame for the skill he acquired in his profession. He was governor to Lewis-Henry count de Brienne, whom he accompanied in his travels from July 1652 to November 1655. He wrote a Latin account of them, which was printed twice, in 1660 and 1662. He had several honourable employments both in the army and navy; he was also intrusted with the management of some negotiations with foreign princes, and at length arrived at the dignity of marshal de camp, and counsellor of state. He had the honour to be appointed mathematical preceptor to the dauphin. It was he who drew the design of the new gates since the Dutch war in 1672, and he wrote some of the inscriptions on them; for he was no less versed in the knowledge of the belles lettres than in that of geometry, as may be seen by the comparison he published between Pindar and Horace. He was director of the Academy of Architecture, and a member of the Royal Academy of Sciences. He died Feb. 1, 1686. He has left behind him, 1. Notes on the Architecture of Savot. 2. A Course of Architecture, in three vols. in folio. 3. The Art of throwing Bombs. 4. The History of the Roman Calendar. 5. A new Manner of fortifying Places.

BLONDUS (FLAVIUS), was born at Forli in Italy, in 1388. He was secretary to Pope Eugenius IV. and continued in this employment under Eugenius's successors to Pope Pius II. under whose pontificate he died, June 4, 1463. He composed several works; the most famous of which is, his "History from the year 400 to the year 1440."

BLOOD (THOMAS), generally called Colonel Blood, as extraordinary an adventurer as ever lived in this or any other country. He was, according to some accounts, the son of a blacksmith in Ireland; but from other accounts his father appears to have been concerned in iron works, and to have acquired an easy fortune in that kingdom. He was born about the year 1628, came over to England while a very young man, and married, in Lancashire, the daughter of Mr. Holcraft, a gentleman of good character in that county. This seems to have been in 1648; for he was in England when Colonel Rainsford was surprized and killed at Pontefract. He returned afterwards into Ireland; and though his family owed the best part of what they had to the pure favour of the crown, yet he struck in with the prevailing party, served as a lieutenant with the parliament forces, and obtained an assignment of land for his pay; besides which, Henry Cromwell, when he governed that country, had so good an opinion of him, as to put him into the commission of the peace, though scarcely twenty-two years of age. These favours, and the turn of his education, in all probability gave him such an inclination to the republican party as was not to be altered; and after the king's restoration

restoration there happened some accidents which contributed to increase his disaffection to the government. The Act of Settlement in Ireland, and the proceedings thereupon, certainly affected him deeply in his fortune, and he believed unjustly, which easily drew him to turn his thoughts any way that promised redress. He knew there were multitudes in the same condition that had been old soldiers, and were equally capable of contriving, concealing, and carrying into execution, a plot for altering or subverting any form of government, of which he had seen some examples. Upon associating a little with the malecontents, he found his notions exactly justified, and that there was a design on foot for a general insurrection, which was to be begun by surprizing the castle of Dublin, and seizing the person of the duke of Ormond, then lord lieutenant. Into this he entered without any hesitation; and though many of the persons involved in this dangerous undertaking were much his superiors in rank, yet he very soon was at the head of the affair, presided in all their councils, was the oracle in laying their projects, and depended on for conducting them in the execution. He shewed his dexterity in things of this nature, by laying such a plan for surprizing Dublin castle, and the duke's person at the same time, as nothing but it's being divulged could have prevented; and at the same time he penned a declaration so accommodated to the humour and understanding of the soldiers, as would infallibly have drawn over the best part of the army: but, on the very eve of it's execution, the whole conspiracy, which had been long suspected, was absolutely discovered; and so Colonel Blood had only the honour of the contrivance. His brother-in-law, one Lackie, a minister, who was embarked in the business, was, with many others, apprehended, tried, convicted, and executed; but Lieutenant Thomas Blood made his escape, and kept out of reach, notwithstanding the duke of Ormond, and the earl of Orrery, both laboured to have him secured, and a proclamation was published by the former, with the promise of an ample reward for apprehending him. Nor was he only so lucky as to prevent confinement and punishment, but, by an audacity still more singular, had almost frightened away the guards that attended Lackie's execution, and even alarmed the friends of the lord lieutenant on the score of his safety; so high was Blood's fame for sagacity and intrepidity at this time, and so capable he was of undertaking any thing his passion or interest dictated, and of conducting skillfully whatever was by him undertaken, how desperate or difficult soever.

He staid as long amongst the sectaries and remains of Oliver's forces as he found it practicable to conceal himself, and then had recourse to the mountains, and the protection of the old native Irish: and the better to attach those he conversed with to his interests, he became all things to all men; he was a Quaker to some, an Anabaptist to others, an Independent where that would best recommend him;

him; and to bespeak the favour of the poor ignorant natives, he took the character of a priest. By these arts he shifted about from one place to another, making himself acquainted with all parties in the island, and with all their interests and connections at home and abroad. At last, finding all his haunts known, and that it was impossible to raise, at that juncture, any insurrection, he found means to get over into Holland, where he was very well received, and admitted into great intimacy with some of the most considerable persons in the republic, particularly Admiral de Ruyter. He went from thence to England, with such recommendations to the fifth-monarchy men, and other malecontents, that he was immediately admitted into all their councils, and had a large share in all those dark intrigues that were then carrying on for throwing the nation again into confusion. In this situation he gave another strong instance of his bold enterprising genius; but finding the government apprized of their designs, and foreseeing that the persons principally concerned could not escape being apprehended, he resolved to withdraw into Scotland, where he so wrought upon the discontents of the people, that he contributed not a little to the breaking out of the insurrection there, and was present in the action of Pentland-hills, November 27, 1666, in which the insurgents were routed, and about five hundred killed. He fled, after this defeat, back to England, and from thence to Ireland, where he landed within three miles of Carrickfergus; but Lord Dungannon pursued him so closely, that he was obliged to retire very speedily into England. He had not been long in this kingdom before he performed a fresh exploit, which was as extraordinary, more successful, and made much greater noise in the world, than any thing he had yet done. This was the rescue of his friend Captain Mason from a guard of soldiers, who were conducting him to his trial at the assizes. Before he engaged himself in this affair, he had placed his wife and son in an apothecary's shop, under the name of Weston, and had lived himself at Rumford, by the name of Ayliffe, and pretended to practise physic. After he was cured of his wounds, and heard that all that were concerned with him were safe, which was in about six weeks, he returned to Rumford, and lived there under the same disguise for a considerable time, without being suspected or molested, notwithstanding a proclamation was published, with an offer of five hundred pounds reward, for apprehending the person concerned in this rescue.

It was impossible for one of his busy, restless, and impatient temper, to continue long quiet; but whether his next enterprise was entirely his own contriving, or was intended purely to serve his own purposes, is a point at present not to be decided: however that might be, the undertaking was in every respect more singular, and more hazardous, than any he had hitherto attempted; and as it was altogether without example that he went upon it, so it is certain no such

such thing was ever thought of since : it was the seizing the person of his old antagonist, the duke of Ormond, in the streets of London ; but whether with a view to murder, or carry him off till he had answered their expectation, is not perfectly clear. He actually put his design in execution, December 6, 1670, and was very near completing his purpose on his grace, whatever that purpose might be. However, the duke was fortunately rescued out of his hands ; but himself and his associates all escaped, though closely pursued. An account of this amazing transaction was immediately published by authority, together with a royal proclamation, offering a reward of one thousand pounds for apprehending any of the persons concerned therein, but to no purpose, though some of their names were discovered : however, Blood was not so much as thought of, or suspected.

The miscarriage of this daring design, instead of daunting him, or creating the least intention of flying out of the kingdom, put him on another more strange and hazardous design, to repair his broken fortunes. He proposed to those desperate persons who assisted him in his former attempt, to seize and divide amongst them the royal ensigns of majesty kept in the Tower of London ; and as they were blindly devoted to his service, they very readily accepted the proposal, and left it to him to contrive the means of putting it into execution. He devised accordingly a scheme for that purpose, suitable to so bold and base an undertaking, which was so cunningly laid, and executed with such an audacious spirit, May 9, 1671, that he so far carried his point, as to get the regalia into his possession, and was near carrying off his booty, when he was pursued and taken ; by which means the crown, and all the jewels belonging to it, were happily recovered. Upon this disappointment his spirits failed him ; and while he remained a prisoner in the gaol of the Tower, he appeared not only silent and reserved, but dogged and sullen. He soon changed his temper however, when, contrary to all reason, probability, and his own expectation, he was informed the king intended to see and examine him himself. This was brought about by the duke of Buckingham, then the great favourite and first minister, who infused into his majesty, over whom he had for some time a great ascendancy, the curiosity of seeing so extraordinary a person, whose crime, great as it was, argued a prodigious force of mind, and made it probable, that, if so disposed, he might be capable of making large discoveries. These insinuations had such an effect upon the king, that he consented to what the duke desired, which in the end proved disadvantageous to them all ; for it brought discredit on the royal character, an indelible load of infamy upon the duke, and this afterwards produced Blood's ruin : such are the consequences of inconsiderate actions in persons in high stations, who ought always to be jealous of their dignity, and of doing what may hazard the wounding public opinion, upon which that dignity is chiefly founded. Colonel Blood was no sooner acquainted that he

was to be introduced to the royal presence, than he conceived immediately he stood indebted for this honour to the notion the king, or some about him, had of his intrepidity, and therefore was not at all at a loss about the part he was to act, and on the acting of which well his life entirely depended. He is allowed on all hands to have performed admirably upon this occasion: he answered whatever his majesty demanded of him clearly, and without reserve; he did not pretend to capitulate or make terms, but seemed rather pleased to throw his life into the king's hands by an open and boundless confession. He took care, however, to prepossess his majesty in his favour by various, and those very different, methods. At the same time he laid himself open to the law, he absolutely refused to impeach others. While he magnified the spirit and resolution of the party to which he adhered, and had always acted against monarchy, he insinuated his own and their veneration for the person of the king; and though he omitted nothing that might create a belief of his contemning death, yet he expressed infinite awe and respect for a monarch who had condescended to treat him with such unusual indulgence.

It was foreseen by the duke of Ormond, as soon as he knew the king designed to examine him, that Blood had no cause to fear; and indeed such an impression his story and behaviour made on the mind of his sovereign, that he was not only pardoned, but set at liberty, and had a pension given him to subsist on. This conduct of his majesty towards so high and so notorious an offender, occasioned much speculation, and many conjectures. Of these some are still preserved, amongst which the sentiments of Sir Gilbert Talbot are very sensible. He seems to think the king's apprehensions determined him. Another writer suggests, that the duke of Buckingham having put him on the first design, to prevent it's becoming public, was obliged to procure his pardon for the second; but it is more probable that he insinuated his interest with some desperate malecontents then in Holland, whom he could induce to come home and live peaceably. At least this is certain, that on the breaking out of the war soon after, a proclamation was published, requiring such persons to come over; upon which Desborough, Relfey, and many more, came, surrendered, and had pardons, very probably at Blood's request; for with him they met almost every day, in a room kept on purpose for them, at White's Coffee-house, near the Royal Exchange. His interest was for some time very great at Court, where he solicited the suits of many of the unfortunate people of his party with success: but as this gave great offence to some very worthy persons while it lasted, so, after the disgrace and falling to pieces of the ministry styled the Cabal, it began quickly to decline, and perhaps his pension also was ill paid; for we find him again amongst the malecontents, and acting in favour of popular measures that were displeasing to the court. In the busy
time

time of plotting too, so active a person as Colonel Blood could not but have some share. He behaved, however, in a new manner, suitable to the great change of times; and instead of attempting on the persons of great men, took up the character of a great man himself, and expressed an apprehension that attempts might be made upon his person. In this manner he spun out between nine and ten years, sometimes about the court, sometimes excluded from it, always uneasy, and in some scheme or other of an untoward kind, till at last he was met with in his own way, and either circumvented by some of his own instruments, or drawn within the vortex of a sham plot, by some who were too cunning for this master in his profession. It seems there were certain people, who had formed a design of fixing an imputation of a most scandalous nature upon the duke of Buckingham, who was then at the head of a vigorous opposition against the court, and who, notwithstanding he always courted and protected the fanatics, had not, in respect to his moral character, so fair a reputation as to render any charge of that kind incredible. But whether this was conducted by Colonel Blood, whether a counter-plot was set on foot to defeat it, and entrap Blood, or whether some whisper thrown out to alarm the duke, which he suspected came from Blood, led his grace to secure himself by a contrivance of the same stamp, better concerted, and more effectually executed; so it was, that his grace, who was formerly supposed so much a patron to the colonel, thought it requisite, for his own safety, to contribute to his ruin. What notion Mr. Blood inclined the world should entertain of this affair, may be discovered from the case which he caused to be printed of it; but it fell out that the Court of King's Bench took the thing in so different a light, that he was convicted upon a criminal information for the conspiracy, and committed to the King's Bench prison; and while in custody there, he was charged with an action of scandalum magnatum, at the suit of the duke of Buckingham, in which the damages were laid so high as ten thousand pounds; but, notwithstanding this, Colonel Blood found bail, and was discharged from his imprisonment. He then retired to his house in the Bowling-alley, in Westminster, in order to take such measures as were requisite to deliver him out of these difficulties; but finding fewer friends than he expected, and meeting with other and more grievous disappointments, he was so much affected thereby, as to fall into a distemper that speedily threatened his life. He was attended in his sickness by a clergyman, who found him sensible, but reserved, declaring he was not at all afraid of death. In a few days he fell into a lethargy, and Wednesday, August 24, 1680, he departed this life. On the Friday following he was privately, but decently, interred, in the new chapel in Tothill-fields. Yet such was the notion entertained by the generality of the world of this man's subtlety and restless spirit, that they could neither be persuaded he would be quiet in his grave, nor would

they permit him to remain so; for a story being spread that this dying, and being buried, was only a new trick of Colonel Blood's, preparative to some more extraordinary exploit than any he had been concerned in, it became in a few days so current, and so many circumstances were added to render it credible, that the coroner thought fit to interpose, ordered the body to be taken up again on the Thursday following, and appointed a jury to sit upon it. But so strongly were they prepossessed with the idle fancy of it's being all an amusement, that though they were his neighbours, knew him personally, and he had been so few days dead, they could not for a long time agree whether it was or was not his body. An intimate acquaintance of his, at last, put them on viewing the thumb of his left hand, which, by an accident that happened to it, grew to twice it's natural size, which was commonly known to such as conversed with him. By this, and the various depositions of persons attending him in his last illness, they were at length convinced, and the coroner caused him to be once more interred, and left in his vault in quiet.

BLOUNT (THOMAS), a learned English writer, was born at Bordesley, in Worcesterthire, 1619. He had not the advantage of a university education, but by strength of genius, and great application, made a considerable progress in literature. Upon the breaking out of the popish plot in the reign of Charles II. being much alarmed on account of his being a zealous Roman Catholic, he contracted a palsy, as he informed Mr. Wood in a letter dated April the 28th, 1679; adding, that he had then quitted all books, except those of devotion. He died the 26th of December following.

BLOUNT (Sir HENRY), an English writer, was born Dec. 15, 1602, at Tittenhanger, in Hertfordshire. He was educated at the free-school of St. Alban's, from whence he was removed to Trinity college, Oxford, 1616. He was a youth of a cheerful disposition, and had a strong taste for classical learning. He had such a sprightly wit, so easy an address, and was so entertaining in conversation, that he became universally beloved, and was esteemed as promising a genius as any in the university. In 1618 he took his degree of bachelor of arts, and soon after left Oxford. Then he went to Gray's Inn, where he applied himself to the law, and in 1634 set out on his travels. After having visited France, Spain, and Italy, he went to Venice, where he contracted an acquaintance with a janizary, whom he resolved to accompany to the Turkish dominions. He accordingly embarked, May 1634, on board a Venetian galley, for Spalatro, and thence continued his journey by land to Constantinople. His stay at Constantinople was short, for he went from thence to Grand Cairo; and, after having been abroad two years, returned to England, where, in 1636, he printed an account of his travels.

In 1638 his father died, and left him the seat of Blount's Hall, in Staffordshire, with a considerable fortune. March 21, 1639, the king conferred on him the honour of knighthood; and upon the breaking out of the civil war, he attended his majesty to several places, was present at the battle of Edgehill, and at this juncture is supposed to have had the care of the young princes. He afterwards quitted his majesty's service, and returned to London; where he was called to an account for adhering to the king, but brought himself off by alledging his duty on account of his post. In 1651 he was named by the parliament in a committee of twenty persons, for inspecting the practice of the law, and remedying it's abuses; and about this time he shewed himself very active against the payment of tithes, being desirous to have reduced the income of parish ministers to one hundred pounds a year. He also sat with Dr. Zouch, Dr. Clarke, Dr. Turner, civilians, and other eminent persons, in the court of King's (then called the Upper) Bench, in Westminster-hall, on the 5th of July, 1654, by virtue of a commission from Oliver Cromwell, for trying Don Pantalion Sa, brother to the Portuguese ambassador, for murder. Nov. 1, 1655, he was appointed one of the twenty-one commissioners to consider of the trade and navigation of the commonwealth.

But notwithstanding he complied with the forms of government set up between 1650 and 1660, yet he seems to have been esteemed a friend to the royal family: for he was received into favour and confidence on the king's restoration, and appointed high sheriff of the county of Hertford, in 1661. From this time he lived as a private gentleman, satisfied with the honours he had acquired, and the estate he possessed; and after having passed upwards of twenty years in this manner, died Oct. 9, 1682.

BLOUNT (**SIR THOMAS POPE**), an eminent English writer, son of the preceding Sir Henry Blount, was born at Upper Holloway, in Middlesex, September 12, 1649. Charles II. conferred upon him the degree of a baronet in 1679. He was elected burgeiss for St. Alban's, in Hertfordshire, the same year, and was knight of the shire in three parliaments after the Revolution; being also appointed commissioner of accounts for the three last years of his life, by the House of Commons. He always distinguished himself as a lover of liberty. He was a man of great learning, and well versed in the best writers; of which he gave a proof in his famous work, "*Censura celebriorum Authorum*," &c. His capacity for writing on a variety of important and entertaining subjects appears from his essays. His extensive knowledge is farther displayed in another learned piece of his, on natural history. He wrote also a work on poetry, "*De Re Poeticâ, or Remarks upon Poetry*." After having acquired great honour in his several public characters, with esteem and friendship in private life, he quietly ended his days at Tittenhanger, June 30, 1697, not quite forty-eight years old.

BLOUNT (CHARLES), younger son of Sir Henry Blount, and an eminent writer also, was born April 27, 1654. He had an excellent capacity; and, being trained by his father, quickly acquired an extraordinary skill in the arts and sciences. In 1679, he published his "*Anima Mundi*," which giving great offence, complaint was made thereof to Compton, bishop of London. Blount was a strenuous advocate for liberty, of which he gave testimony in a pamphlet on the "*Popish Plot, and the Fear of a Popish successor*," subscribed Junius Brutus. In 1680, he printed his work which rendered him most known to the world, "*The Life of Apollonius Tyaneus*," which was soon after suppressed, it being an attack upon revealed religion. The same year came out his "*Diana of the Ephesians*," which gave also great offence; for, under colour of exposing superstition, he struck at revelation. In 1684, he published a kind of "*Introduction to polite Literature*." Blount was a warm friend to the Revolution; he gave a strong testimony of attachment to his principles, and the love of freedom, in a treatise he wrote for the liberty of the press; wherein he shews, that all restraints thereon can have no other tendency than to establish superstition and tyranny, by abusing the spirits of mankind, and injuring the human understanding. Warmth of temper, affection for King William, and strong desire to see things settled according to his wishes, led him to write a pamphlet, in which he asserted King William and Queen Mary to be conquerors: which piece, however, gave such offence, that it was condemned to be burnt, by both houses of parliament. After the death of his wife, he became enamoured of her sister, a lady of beauty, wit, and virtue, who is said not to have been insensible on her side, but scrupulous only as to marrying him after her sister. He wrote a letter on this subject, wherein he states the case as of a third person, and treats it with great learning and address. It is also said that he applied to the archbishop of Canterbury, and other divines, who decided against his opinion; and this decision rendering the lady inflexible, threw him into a fit of despair, which ended in a frenzy, so that he shot himself. The wound, however, did not prove immediately mortal: he lived after it some days, and died in August, 1693.

BLOW (Dr. JOHN), an eminent musician, was born at Col-
lingham in Nottinghamshire, about the year 1648. In 1674 he was appointed master of the children of the Royal Chapel; in 1685, composer to his majesty; in 1687, almoner and master of the choristers of St. Paul's cathedral. Blow was not a graduate of either university; but Archbishop Sancroft conferred on him the degree of doctor in music. Upon the decease of Purcell, in 1695, he became organist of Westminster-abbey. He died Oct. 1, 1708; and was buried in the north aisle of Westminster-abbey.

BOADICEA, a famous British queen, in the time of the Roman emperor NERO; was widow of Prasutagus, king of the Iceni, who, having suffered the most barbarous indignities from the Romans, excited the Britons to a revolt. Accordingly, to the number of an hundred and twenty thousand, with Boadicea at their head, they attacked the Roman colony at Camalodunum, and slaughtered seventy or eighty thousand Romans; committing the most shocking and unheard-of cruelties. But Suetonius Paulinus marching against them with about ten thousand men, a bloody battle ensued, in which eighty thousand Britons were slain, and the Romans gained the victory with a very inconsiderable loss. This battle was fought in the year of Christ 61, of Nero 8. Some have thought it was fought on Salisbury Plain, and that Stonehenge was erected as a monument to Boadicea. This valiant queen soon after dispatched herself by poison, or died by sickness.

BOCCACE (JOHN), an eminent writer, was born at Certaldo, in Tuscany, 1313. His father designed him for business, and placed him with a merchant of Florence, who took him to Paris, and with whom Boccace lived six years; but being at length tired of trade, and having declared his aversion to it, he was sent to study the canon law. He disliked this also, his passion being for poetry; nor could his father's commands, or the exhortations of his friends, induce him to suppress this natural inclination. However, he could not wholly disengage himself from the law, till after his father's death; but then renounced it, and gave himself wholly up to poetry. He put himself under the instruction of Petrarch, and sought every where for the most eminent masters; but not having an income sufficient for his expences, he was reduced to the necessity of being assisted by others; and was particularly obliged to Petrarch, who furnished him with money as well as books. Boccace was a great admirer of the Greek language: he found means to get Homer translated into Latin for his own use; and procured a professor's chair at Florence for Leontius Pylautus, in order to have this poet explained by him. The republic of Florence honoured Boccace with the freedom of that city, and employed him in public affairs, particularly to negotiate the return of Petrarch; but Petrarch not only refused to return to Florence, but persuaded Boccace also to retire from thence, on account of the factions which prevailed in that republic. Having quitted Florence, he went to several places in Italy, and stopped at last at Naples, where King Robert gave him a very kind reception. He conceived a violent affection for the natural daughter of that prince, which made him remain a considerable time at Naples. He also made a long stay in Sicily, where he was in high favour with Queen Joan. When the troubles were somewhat abated at Florence, he returned thither; but soon returned to Certaldo, where he spent his time in study. His intense application brought on him a sickness in

in the stomach, which put an end to him in 1375. He left several works, some in Latin, and some in Italian. Of all his compositions his "*Decameron*" is the most famous.

BOCCALINI (**TRAJAN**), a satirical wit, was born at Rome, about the beginning of the 17th century. The method he took to indulge his turn for satire was, by feigning that Apollo, holding his courts on Parnassus, heard the complaints of the whole world, and gave judgment as the case required. He was received into the academies of Italy, where he gained great applause by his political discourses, and his elegant criticisms. The cardinals Borghese and Cajetan having declared themselves his patrons, he published his "*Ragguagli di Parnasso*," and "*Secretaria di Apollo*," a continuation thereof: which works being well received, he proceeded farther, and printed his "*Pietra di Paragone*;" wherein he attacks the court of Spain, setting forth their designs against the liberty of Italy, and inveighing particularly against them for the tyranny they exercised in the kingdom of Naples. The Spaniards complained of him in form, and were determined at any rate to be revenged. Boccacini was frightened, and retired to Venice. Some time after he was murdered in a surprizing manner. He lodged with one of his friends, who having got up early one morning left Boccacini a-bed; when a minute after four armed men entered his chamber, and gave him so many blows with bags full of sand that they left him for dead; so that his friend, upon his return, found him unable to utter one word. Great search was made at Venice for the authors of this murder; and though they were never discovered, yet it was universally believed that they were set to work by the court of Spain.

BOCCONI (**SYLVIO**), a celebrated natural historian, was born at Palermo in Sicily, the 24th of April, 1633. After he had gone through the usual course of studies, he applied himself chiefly to natural history, in which he made a most surprizing progress. He was afterwards ordained priest, and entered into the Cistercian order, but this new way of life did not in the least divert him from his favourite study; for he pursued it with greater vigour than ever, and travelled not only over Sicily, but likewise visited the isle of Malta, Italy, the Low Countries, England, France, Germany, Poland, and several other nations. In 1696, he was admitted a member of the academy of the virtuosi in Germany. He was at Padua some time, where he studied under James Pighi, first professor of anatomy there: upon his return to Sicily, he retired to a convent of his own order, near Palermo, where he died Dec. 22, 1704. He left many curious works in different languages.

BOCHART (SAMUEL), a learned French Protestant, was born at Roan, in Normandy, 1599. He made a very early progress in learning, particularly in the Greek language, of which we have a proof in the verses he composed in praise of Thomas Dempster, under whom he studied at Paris. He went through a course of philosophy at Sedan, and studied divinity at Saumur under Camero, whom he followed to London, the academy at Saumur being dispersed during the civil war. He made however but a short stay in England; for about the end of 1621 he was at Leyden, where he applied himself to the study of the Arabic under Erpenius. When Bochart returned to France, he was chosen minister of Caen, where he distinguished himself by public disputations with Father Veron, a very famous controversialist. The dispute was held in the castle of Caen, in presence of a great number of Catholics and Protestants. Bochart came off with honour and reputation, which was not a little increased upon the publication of his *Phaleg and Canaan*, which are the titles of the two parts of his "*Geographica Sacra*, 1646." He acquired also great fame by his "*Hierozoicon*," printed at London, 1675. This treats "*de animalibus sacræ scripturæ*." The great learning displayed in these works rendered him esteemed not only amongst those of his own persuasion, but amongst all lovers of knowledge of whatever denomination. In 1652, the queen of Sweden invited him to Stockholm, where she gave him many proofs of her regard and esteem. At his return into France, in 1653, he continued his ordinary exercises, and was one of the members of the academy of Caen, which consisted of all the learned men of that place. He died suddenly, when he was speaking in this academy, May 6, 1667.

Besides what we have mentioned, he wrote a treatise on the terrestrial paradise, on the plants and precious stones mentioned in scripture, and some other pieces; but he left these unfinished. He left also a great number of sermons.

BOCHIUS (JOHN), was born at Brussels in 1555. He was a good Latin poet, and thence styled the Virgil of the Low Countries. He accompanied Cardinal Radzivil to Rome, where he studied under Bellarmin. Bochiuss, after having visited most parts of Italy went through Poland, Livonia, Russia, and Muscovy. In going from Smolensko to Moscow he suffered much from the cold, and his feet were frozen to such a degree that some thought he would be obliged to have them cut off: but he recovered without the operation. Upon his return to the Low Countries, the duke of Parma made him secretary of Antwerp. He died Jan. 13, 1609.

BODIN (JOHN), a celebrated French lawyer, was born at Angers. He studied the law at Toulouse, where he took degrees, and afterwards read lectures with great applause. He intended to

settle there as law professor, and, in order to ingratiate himself with the Toulousians, composed his oration, "*De instituenda in republica juventute*:" which he addressed to the people and senate of Toulouse, and recited it publicly in the schools. But he at length preferred the common to the civil law, and quitted the school at Toulouse for the bar of Paris: where, however, not succeeding, he applied himself wholly to composing books, in which he had surprizing success. The first work he published was his "*Commentary on Oppian's Books of Hunting*," and his translation of them into Latin verse, 1555; "*Method of History*, 1566;" "*Discourse on Coins, &c.* 1568;" "*Republic*, 1576," in folio, and afterwards several times in 8vo; the same year, "*Account of the States of Blois*;" "*Law Tables*," entitled "*Juris universi distributio*, 1578;" "*Demonomanie des Sorciers*, 1579;" and a little before his death, "*Theatre de la nature universelle*." He ordered by will that his books "*De imperio, et jurisdictione, et legis actionibus, et decretis, judiciis*," should be burnt, which was accordingly done. Besides what we have mentioned, he wrote also a book by way of dialogue on religions, which, however, was never published.

The reputation of Bodin as a man of wit and learning induced King Henry III. to see him; and as he was also extremely agreeable in conversation, his majesty conceived a fondness for him, and took delight in his company; but the royal favour was not of long continuance. However he found means to get into the good graces of the duke of Alençon, whom he accompanied to England; where he had the pleasure to find that his books of the "*Republic*" were read publicly in the university of Cambridge, and that the English had translated them into Latin from the French original, which induced him afterwards to translate them himself into Latin. They were likewise translated from the French and Latin copies into English by Richard Knolles, and published at London, 1606, in folio.

Upon the death of the duke of Alençon, Bodin retired to Laon, where he married. He had an office in the præsidial of this city; and it was perhaps on account of this office, that he was deputed in 1576, by the third state of Vermandois, to the states of Blois. He there spoke with great spirit for the rights of the people. In Charles the Ninth's time he was the king's solicitor with a commission for the forests of Normandy. He died of the plague at Laon, in 1596.

BODLEY (Sir THOMAS), from whom the Bodleian library at Oxford takes it's name, the eldest son of Mr. John Bodley, was born at Exeter, March 2, 1544. He was about twelve years of age, when his father removed with his family to Geneva. The university of Geneva being then newly erected, young Bodley applied himself to the study of the learned languages under the most celebrated professors. He frequented the public lectures of Chevalerius in the Hebrew tongue, Beroaldus in the Greek, and Calvin and Beza in divinity.

divinity. Upon the accession of Queen Elizabeth in 1558, he returned to England with his father, who settled in London; and soon after was sent to Magdalen college, in Oxford. In 1563, he took the degree of bachelor of arts, and the year following was admitted fellow of Merton college. In 1565, he undertook the reading of a Greek lecture in the hall of that college. In 1566, he took the degree of master of arts; and the same year read natural philosophy in the public schools. In 1569, he was elected one of the proctors of the university; and, for a considerable time, supplied the place of university orator. In 1576, he went abroad, and spent four years in France, Germany, and Italy. Upon his return, he applied himself to the study of history and politics. In 1585, he was made gentleman usher to Queen Elizabeth. About two years after, he was employed in several embassies, to the king of Denmark, duke of Brunswick, the landgrave of Hesse, and other German princes, to engage them in the assistance of the king of Navarre, afterwards Henry IV. of France; and, having discharged that commission, he was sent to Henry III. at the time when this prince was forced by the duke of Guise to quit Paris. In 1588, he was sent to the Hague; where, according to an agreement between the queen and the States, he was admitted one of the council of state, and took his place next to count Maurice. In this station he behaved entirely to the satisfaction of his royal mistress. After about five years residence in Holland, he obtained leave to return to England, to settle his private affairs; but was shortly after remanded to the Hague. At length, having finished all his negotiations, he had his final revocation in 1597. After his return, finding his advancement at court obstructed by the jealousies and intrigues of the great men, he retired from all public business, and never after would accept of any employment. The same year he set about the noble work of restoring the public library at Oxford.

Bodley wrote a letter, dated London, Feb. 23, 1597, to Dr. Ravis, dean of Christ-church, then vice-chancellor, to be communicated to the university; offering therein, to restore the fabric of the library, and to settle an annual income for the purchase of books, and the support of such officers as might be necessary to take care of it. This letter was received with the greatest satisfaction by the university, and an answer returned, testifying their most grateful acknowledgment and acceptance of his noble offer. Whereupon Bodley immediately set about the work, and in two years time brought it to a good degree of perfection. He furnished it with a large collection of books, purchased in foreign countries at a great expence; and this collection in a short time became so greatly enlarged, by the generous benefactions of several noblemen, bishops, and others, that neither the shelves nor the room could contain them. Whereupon Bodley offering to make a considerable addition to the building, the motion was readily embraced; and, July 19, 1610, the first stone of the new foundation was laid with great solemnity,

the vice-chancellor, doctors, masters of arts, &c. attending in their proper habits, and a speech being made upon the occasion. But Bodley did not live to see this part of his design completed, though he left sufficient to do it with some of his friends in trust; for, as appears by the copy of his will, he bestowed his whole estate (his debts, legacies, and funeral charges defrayed) to the noble purposes of this foundation. By this means, and the help of other benefactions, in procuring which he was very serviceable by his great interest with many eminent persons, the university was enabled to add three other sides to what was already built; whereby was formed a noble quadrangle, and spacious rooms for schools of arts. By his will 200*l.* per annum was settled upon the library for ever; out of which he appointed 40*l.* to the head librarian, 10*l.* for the sub-librarian, and 8*l.* for the junior. He drew up likewise a body of excellent statutes for the government of the library. In this library is a statue erected to the memory of Sir Thomas Bodley (for he was knighted by King James upon his accession to the throne) by the earl of Dorset, chancellor of the university. The Bodleian library is justly esteemed one, of the noblest in the world. James I. we are told, when he came to Oxford in 1605, and among other edifices took a view of this famous library, at his departure, in imitation of Alexander, broke out into this speech: "If I were not a king, I would be an university man; and if it were so that I must be a prisoner, if I might have my wish, I would have no other prison than that library, and be chained together with so many good authors."

Sir Thomas Bodley died Jan. 28, 1612, and was buried with great solemnity at the upper end of the Merton college choir. Over him is erected a monument of black and white marble, on which is placed his effigies, in a scholar's gown, surrounded with books. An annual speech in his praise is still made at Oxford, Nov. 8, at which time is the visitation of the library.

BOECLER (JOHN HENRY), historiographer of Sweden, and professor of history at Strasburg, was born in Franconia 1611, and died in 1686. He received pensions from several princes; among others, from Lewis XIV. and Christina, which latter invited him to Sweden. His principal works are, 1. *Commentationes Plinianæ*. 2. *Timur, vulgo Tamerlanus*, 1657, 4to. 3. *Notitia Sancti Romani Imperii*, 1681, 4to. 4. *Historia, schola Principum*. 5. *Commentatio in Grotii librum de Jure Belli et Pacis*. With all the warmth and zeal, which commentators and biographers usually have for their principals, he lavishes panegyric upon Grotius. He swears, in a letter published after his death, that no man will ever approach him; and that whoever should attempt to equal this work of his, would only furnish matter of laughter to posterity.

BÖEHMEN (JACOB), a Teutonic philosopher, was born in a village of Germany, near Gorlitz, 1575. His education was suitable

able to the circumstances and views of his parents, who, designing him for a mechanic trade, took him from school as soon as he could read and write, and put him apprentice to a shoemaker. He first began to use that occupation as a master at Gorlitz, in 1594; and getting into such business as enabled him to support a family, he entered after some time into matrimony, and had several children.

In the mean time, being naturally of a religious turn of mind, he was a constant frequenter of sermons from his youth, and took all opportunities of reading books of divinity. Whereby not being able to satisfy himself about the differences and controversies in religion, he grew very uneasy, till happening one day to hear from the pulpit that speech of our Saviour, "Your heavenly Father will give the holy spirit to them that ask it;" he was presently so affected, that from this moment he never ceased asking, seeking, and knocking, that he might know the truth. Upon this, as he tell us himself, by the divine drawing and will he was in spirit rapt into the holy Sabbath, where he remained seven whole days in the highest joy; after which, coming to himself, he laid aside all the follies of youth, and was driven by divine zeal earnestly to reprehend impudent, scandalous, and blasphemous speeches, and in all his actions forbore the least appearance of evil, continuing to earn a comfortable livelihood by diligent application to his trade. In 1600, he was a second time possessed with a divine light, and by the sight of a sudden object brought to the inward ground or center of the hidden nature; yet somewhat doubting, he went out into an open field, and there beheld the miraculous works of the Creator in the signatures, figures, or shapes of all created things very clearly and manifestly laid open, whereupon he was taken with exceeding joy, yet held his peace, in silence praising God. But ten years after, in 1610, through the overshadowing of the holy spirit, he was a third time touched by God, and became so enlightened, that, lest so great a disgrace bestowed upon him should slip out of his memory, and he resist his God, he began to write privately for his own use (without the help of any books except the holy scripture) the truths which had been thus revealed to him. In this spirit he first published his treatise, entitled "*Aurora, or the Rising of the Sun*," in 1612: which book was immediately carried to the magistrates of Gorlitz by George Richterius, dean of the ministers of that place, who complained of it's containing many of the errors of Paracelsus and Wigelius; for Boehmen had amused himself with chemistry in his youth. The magistrates suppressed the piece as much as possible, and commanded the author to write no more; observing to him, that such employment was properly the business of the clergy, and did not belong to his profession and condition.

Thus rebuked, he remained silent for seven years; but finding that the director of the electoral laboratory had recommended him to a great many persons of the court as a good chemist, he lifted up
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his head, and boldly opposed Richter: and, taking up his pen again, was resolved to redeem the time he had lost; inſomuch, that in the remaining five years of his life he wrote above twenty books, the laſt of which, entitled, "A Table of his Principles, or a Key of his Writings," was publiſhed in 1624. He did not long ſurvive it; for beſides in the morning, November 18, of that year, he called one of his ſons, and aſked him, "if he alſo heard that excellent muſic?" To which being answered in the negative, he ordered the door to be ſet open, that the muſic might be the better heard. He aſked afterwards what o'clock it was? and being told it had ſtruck two; he ſaid, "It is not yet my time, my time is three hours hence." In the interim he was heard to ſpeak theſe words, "O thou ſtrong God of hoſts, deliver me according to thy will: O thou crucified Lord Jeſus, have mercy upon me, and receive me into thy kingdom." When it was near ſix o'clock, he took leave of his wife and ſons, and bleſſed them, and ſaid, "Now I go hence into paradise;" then bidding his ſon turn him, he immediately expired.

The famous Quirinus Kahlman, in Germany, ſays, that he had learned more being alone in his ſtudy from Boehmen, than he could have learned from all the wiſe men of that age together: and that we may not be in the dark as to what ſort of knowledge this was, he acquaints us, that amidſt an infinite number of viſions it happened, that being ſnatched out of his ſtudy, he ſaw thouſands of thouſands of lights riſing round about him. But our author is better known among ourſelves in England, where he has hundreds of admirers; and among the reſt the famous Mr. William Law, author of "Chriſtian Perfection," &c. ſtands characterized as a principal one. As Boehmen's books have been all tranſlated into Engliſh, and are much inquired after, we ſhall give a liſt of them as follows: 1. Aurora, or the Riſing of the Sun. 2. Of the three Principles, together with an Appendix of the Threefold Life of Man. 3. Of the Threefold Life of Man. 4. An Answer to the forty Questions of the Soul, propounded by Dr. Walter, &c. 5. Three Books, the firſt of the Incarnation of Jeſus Chriſt; the ſecond, of the Suffering, Death, and Reſurrection of Chriſt; the third, of the Tree of Faith. 6. Of ſix Parts. 7. Of the heavenly and earthly Myſterium. 8. Of the laſt Times. 9. De Signatura Rerum, or the Signature of all Things. 10. A conſolatory Book of the four Complexions. 11. An Apology to Balthazar Tilken, in two Parts. 12. A Conſideration upon Eſaias Steeſel's Book. 13. Of true Repentance. 14. Of true Reſignation. 15. Of Regeneration. 16. Of Predeſtination and Election of God; at the end of which is a treatiſe entitled, 17. A ſhort Compendium of Repentance. 18. The Myſterium Magnum upon Geneſis. 19. A Table of the Principles or Key of Writings. 20. Of the Superſenſual Life. 21. Of the two Teſtaments of Chriſt, viz. Baptiſm and the Supper of the Lord. 22. A Dialogue between the enlightened and unenlightened Soul.

23. An Apology upon the Book of True Repentance, directed against a Pasquil of the principal Minister of Gorlitz, called Gregory Rickter. 24. An Epitome of the Myfterium Magnum. 25. A Table of the Divine Manifestation, or an Exposition of the Three-fold Word.---The following are without date. 26. Of the Errors of the Sects of Ezekiel Meths; or an Apology to Esaias Steefel. 27. Of the Last Judgment. 28. Certain Letters to diverse Persons, written at diverse Times, with certain Keys for some hidden Words.---Besides these our author left unfinished, 29. A little Book of Divine Contemplation. 30. A Book of One Hundred and Seventy-seven Theosophick Questions. 31. The Holy Weeks, or the Prayer Book.

BOERHAAVE (*HERMAN*), an illustrious physician and professor at Leyden, was born December 31, 1668, at Voorhoot, a small village in Holland, about two miles from that city. His father intended him for divinity, and with this view initiated him in letters himself. About the twelfth year of his age, he was afflicted with an ulcer in his left thigh, which seemed to baffle the art of surgery, and occasioned such excessive pain, as greatly interrupted his studies for some time; but at length, by fomenting it with salt and wine, he effected a cure himself, and thereupon conceived his first thoughts of studying physic. In 1682 he was sent to the public school at Leyden, and at the expiration of the year got into the sixth and highest class, whence it is customary, after six months, to be removed to the university. At this juncture his father died, who left a wife and nine children, with but a slender provision; of whom Herman, though but sixteen, was the eldest. Upon his admission into the university, he was particularly noticed by a friend of his father, Mr. Trigland, one of the professors of divinity, who procured him the patronage of Mr. Daniel Van Alphen, burgo-master of Leyden; and by the advice of these gentlemen he attended Senguerd's lectures on logic, the use of the globes, natural philosophy, mathematics, and ethics: he likewise attended the learned Jacob Gronovius on Greek and Latin authors, Rykius on Latin classics, rhetoric, chronology, and geography, and Trigland and Scaafe on the Hebrew and Chaldee languages, in order to understand the sacred writings in their originals. In 1687 he applied to mathematics, and found the study so entertaining, that, after having gone through geometry and trigonometry, he proceeded to algebra, under Volder, in 1689. This year he gave a specimen of his learning in an academic oration, proving that the doctrine of Epicurus concerning the chief good was well understood by Cicero; and for this received the golden medal, which usually accompanies the merit of such probationary exercise. In 1690 he took a degree in philosophy: In his thesis on this occasion, with great strength of argument, he confuted the systems of Epicurus, Hobbes, and Spinoza. After having laid a solid

solid foundation in all other parts of learning, he proceeded to divinity under the professors Trigland and Spanheim; the first of whom gave lectures on Hebrew antiquities, the second on ecclesiastical history.

Notwithstanding he was thus qualified for entering into holy orders, which, according to his father's intention, he had hitherto chiefly in view, and that his patrimony was by this time almost wholly exhausted, yet such was his diffidence, that he attempted rather, by teaching mathematics, to defray the expence attending the farther prosecution of his theological studies. By this means he not only increased his reputation, but (what laid the foundation of his future fortune) was introduced to an intimate friendship with John Vandenburg, burgo-master of Leyden. By this new connection he was recommended to the curators, to compare the Vossian manuscripts (purchased in England for the public library at Leyden) with the catalogue of sale; which he executed with such accuracy as procured him the esteem of the university, and recommended him in so particular a manner to Mr. Vandenburg, that this gentleman became ever after solicitous for his advancement; and observing the amazing progress Boerhaave made in whatever he applied to, persuaded him to join the study of physic to philosophy and theology. As a relaxation, therefore, from divinity, and in complaisance to this gentleman, he dipped into physic, being duly prepared for it by his acquaintance with the learned languages, mathematics; and natural philosophy; and he resolved to take a degree in physic before his ordination. The study of medicine commencing with that of anatomy, he diligently perused Vesalius, Fallopius, and Bartholin, oftentimes himself dissecting, and attending the public dissections of professor Nuck. He next applied himself to the fathers of physic, beginning with Hippocrates, and, in their chronological order, reading carefully all the Greek and Latin physicians: but soon finding that the later writers were almost wholly indebted to that prince of physicians for whatever was valuable in them, he resumed Hippocrates, to whom alone in this faculty he devoted himself for some time; making extracts, and digesting them in such a manner, as to render these inestimable remains of antiquity quite familiar to him. He afterwards made himself acquainted with the best modern authors, particularly with Sydenham, whom he usually styled the immortal Sydenham. He next applied to chemistry; which so captivated him, that he sometimes spent days and nights successively in the study and processes of this art. He made also a considerable proficiency in botany: not contented with inspecting the plants in the physic garden, he sought others with fatigue in fields, rivers, &c. and sometimes with danger in almost inaccessible places, thoroughly examining what he found, and comparing them with the delineations of authors.

His progress in physic hitherto was without any assistance from

lectures, except those mentioned in anatomy, and a few by professor Drelincourt, on the theory. Nor had he yet any thoughts of declining the priesthood: amidst mathematical, philosophical, anatomical, chemical, and medical researches, he still earnestly pursued divinity. He went to the university of Harderwick in Guelderland, and in July 1693 was created there doctor of physic. Upon his return to Leyden, he still persisted in his design of engaging in the ministry, but found an invincible obstruction to his intention. In a passage boat where he happened to be, some discourse was accidentally started about the doctrine of Spinoza, as subversive of all religion; and one of the passengers, who exerted himself most, opposing to this philosopher's pretended mathematical demonstrations only the loud invective of a blind zeal, Boerhaave asked him calmly, whether he had ever read the works of the author he decried? The orator was at once struck dumb, and fired with silent resentment. Another passenger whispered the person next him, to learn Boerhaave's name, and took it down in his pocket-book; and as soon as he arrived at Leyden, gave it out every where that Boerhaave was become a Spinofist. Boerhaave, finding that such prejudices gained ground, thought it imprudent to risque the refusal of a licence for the pulpit, when he had so fair a prospect of rising by physic. He now, therefore, applied wholly to physic, and joined practice with reading. In 1701 he took the office of lecturer upon the institutes of physic; and delivered an oration the 18th of May, the subject of which was a recommendation of the study of Hippocrates: apprehending that, either through indolence or arrogance, this founder of physic had been shamefully neglected by those whose authority was likely to have too great weight with the students of medicine. He officiated as a professor, with the title of lecturer only, till 1709, when the professorship of medicine and botany was conferred on him. His inaugural oration was upon the simplicity of true medical science; wherein, exploding the fallacies and ostentation of alchemistical and metaphysical writers, he reinstates medicine on the ancient foundation of observation and experiments. In a few years he enriched the physic garden with such a number of plants, that it was found necessary to enlarge it to twice it's original extent. In 1714 he arrived to the highest dignity in the university, the rectorship; and at it's expiration delivered an oration on the method of obtaining certainty in physics. Here having asserted our ignorance of the first principles of things, and that all our knowledge of their qualities is derived from experiments, he was thence led to reprehend many systems of the philosophers, and in particular that of Des Cartes, the idol of the times. This drew upon him the outrageous invectives of Mr. R. Andala, an orthodox Cartesian professor of divinity and philosophy at Franeker, who sounded the alarm that the church was in danger, and that the introduction of scepticism, and even Spinofism, must be the consequence of undermining the Cartesian system.

by such a professed ignorance of the principles of things. His virulence was carried to such a degree, that the governors of the university thought themselves in honour obliged, notwithstanding Boerhaave's remonstrances to the contrary, to insist upon his retracting his aspersions. He accordingly made a recantation, with offers of further satisfaction; to which Boerhaave generously replied, that the most agreeable satisfaction he could receive was, that so eminent a divine should have no more trouble on his account.

In 1728 he was elected of the Academy of Sciences at Paris, and in 1730 of the Royal Society of London. In 1718 he succeeded Le Mort in the professorship of chemistry; and made an oration on this subject, "That chemistry was capable of clearing itself from it's own errors." August 1722 he was taken ill, and confined to his bed for six months with exquisite arthritic pains; he suffered another violent illness in 1727; and being threatened with a relapse in 1729, he found himself under a necessity of resigning the professorships of botany and chemistry. This gave occasion to an elegant oration, in which he recounts many fortunate incidents of his life, and returns his grateful acknowledgments to those who contributed thereto. Yet he was not less assiduous in his private labours till the year 1737, when a difficulty of breathing first seized him, and afterwards gradually increased. September 8, 1738, he wrote his case to Dr. Mortimer, secretary of the Royal Society, and for some days there were flattering hopes of his recovery; but they soon vanished, and he died the 23d, aged almost seventy.

No professor was ever attended in public, as well as private lectures, by so great a number of students, from such different and distant parts, for so many years successively: none heard him without conceiving a veneration for his person, at the same time that they expressed their surprize at his prodigious attainments; and it may be justly affirmed, that none in so private a station ever attracted a more universal esteem. He amassed greater wealth than ever any physician in that country from the practice of physic; which was owing as much, at least, to the frugality of his oeconomy, as the largeness of his fees. He was falsely accused of penuriousness, for he was liberal to the distressed, but without ostentation. His manner of obliging his friends was such, that they often knew not, unless by accident, to whom they were indebted.

The following is a list of his works, as given by himself, in the preface to his "*Elementa Chimiæ*." 1. *Oratio de commendando Studio Hippocratico*. An. 1701. 2. *De usu Ratiocinii mechanici in Medicina*. 1703. 3. *Oratio qua repurgatæ Medicinæ facilis asseritur simplicitas*. 1709. 4. *De comparando Certo in Physicis*. 1715. 5. *De Chimiæ suos errores expurgante*. 1718. 6. *De Vita et Obitu Cl. Bernardi Albani*. 1721. 7. *Oratio quam habuit, quum honesta missione impetrata, Botanicam et Chemicam professionem publicè ponerem*. 1729. 8. *De honore medici, servitute*.

1731, 44, 45. 9. Institutionis Medicæ in usus annuæ exercitationis domesticos. 1708. 10. Aphorismi de cognoscendis et curandis Morbis, in usum doctrinæ domesticæ. 1709. 11. Index Plantarum in Horto Lugd. Bat. repert. 1710. 12. Libellus de materia medica, et remedium formulis quæ serviunt Aphorismis. 1719. 13. Index alter Plantarum, quæ in Horto Lugd. Bat. aluntur, 1720. 2 vol. 14. Epistola ad Ruyschium de fabrica Glandularum in corpore humano. 1722. 15. Atrocis nec descripti prius morbi historia. 1724. 16. Atrocis rarissimique morbi historia altera. 1728. 17. Tractatus Medicus de Lue Aphrodisiaca, &c. 1728.

BOETHIUS or BOETIUS (FLAVIUS ANICIUS MANLIUS TORQUATUS SEVERINUS), a prose as well as poetical writer of the sixth century, was born of one of the noblest families in Rome. His father dying when he was an infant, he was sent to Athens, where he not only attained to a perfect knowledge of the Greek tongue, but also of philosophy, and all other kinds of science. Returning to Rome, he soon became universally esteemed, and was advanced to the chief dignities of his country. In 523, having remonstrated with great spirit against the conduct of Theodoric, who began every day to exert new instances of tyranny, he fell under his resentment, and soon after was accused of having carried on a conspiracy with the Emperor Justin against the Goths. Theodoric brought the cause before the senate; where the accusers producing suborned evidence, who exhibited forged letters to Justin in the name of Boethius, though absent, unheard, undefended, he was condemned to death; but the king, fearing the consequence of such injustice and inhumanity, changed his sentence from death to banishment. He was banished to Milan, or (as others say) confined to Ticinum, now Pavia; and all his friends forbidden to accompany him on his way, or to follow him thither. During his exile, he wrote his books of "The Consolation of Philosophy," and that upon "The Trinity." The year following, or somewhat later, according to some writers, he was beheaded in prison, by the command of Theodoric.

Boethius wrote many philosophical works, the greater part in the logical way; but his ethic piece, "De Consolatione Philosophiæ," is his chief performance, and has always been justly admired both for the matter and for the style. It is a supposed conference between the author and philosophy, who, as a person, endeavours to comfort him; and is partly prose, and partly verse. It was Englished by our Chaucer; and Camden tells us, that Queen Elizabeth, after having read it to mitigate grief, translated it also into very elegant English.

BOETHIUS, BOECE, or BOEIS (HECTOR), a famous Scottish historian, was born at Dundee, in the shire of Angus, about 1470. After having studied at Dundee and Aberdeen, he was sent to the university of Paris, where he applied to philosophy, and be-

came a professor of it there. Here he contracted an acquaintance with several eminent persons, particularly with Erasmus, who kept a correspondence with him afterwards. Elphinston, bishop of Aberdeen, having founded the king's college in that city, about 1500, sent for Boetius from Paris, and appointed him principal. He took for his colleague Mr. William Hay, and by their joint labour the kingdom was furnished with several eminent scholars. Upon the death of his patron, he undertook to write his life, and those of his predecessors in that see. The work is in Latin, and entitled "*Vitæ Episcoporum Murthlacensium et Aberdonensium.*" Paris, 1522, quarto. He begins at Beatus, the first bishop, and ends at Gawin Dunbar, who was bishop when the book was published. A third part of the work is spent in the life of Elphinston, for whose sake it was undertaken. He next applied to write, in the same language, "*The History of Scotland;*" the first edition of which was printed at Paris, by Badius Ascensius, in 1526, which consisted of seventeen books, and ended with the death of James I. but the next, in 1574, was much enlarged, having the addition of the eighteenth book, and part of the nineteenth. The work was afterwards brought down to the reign of James III. by Ferrerius, a Piedmontese.

Mackenzie observes, that of all Scots historians, next to Buchanan, Boetius has been the most censured and commended by the learned men who have mentioned him. Nicolson tells us, that in the first six books there are a great many particulars not to be found in Fordun, or any other writer now extant; and that, "unless the authors which he pretends to have seen be hereafter discovered, he will continue to be shrewdly suspected for the contriver of almost as many tales as Geoffrey of Monmouth." His eighteenth book, however, is highly commended by Ferrerius, and other writers. He was a great master of polite learning, well skilled in divinity, philosophy, and history; but somewhat credulous, and much addicted to the belief of legendary stories.

BOFFRAND (GERMAIN), a celebrated French architect, was the son of a sculptor, and of a sister of the famous Quinault; and born at Nantes, in Bretagne, 1667. He was trained under Harduin Mansard, who trusted him with conducting his greatest works. Boffrand was admitted into the French academy of architecture in 1709. Many princes of Germany chose him for their architect, and raised considerable edifices upon his plans. His manner of building approached that of Palladio, and there was much of grandeur in all his designs. As engineer and inspector general of the bridges and highways, he caused to be constructed a number of canals, sluices, bridges, and other mechanical works. There is of this illustrious architect a curious and useful book, which contains the general principles of his art; to which is added, an account of
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the plans, profiles, and elevations, of the principal works which he executed in France and other countries. A very gracious idea is transmitted to us of this artist, who is represented as of a noble and disinterested spirit, and of a pleasing and agreeable manner. He died at Paris, in 1755.

BOILEAU, *Sieur DESPREAUX (NICHOLAS)*, a celebrated French poet, was born at Paris, Nov. 1, 1636. His mother died when he was in his infancy, and he lost his father before he was seventeen. After he had finished his philosophical studies, he was persuaded to study the law; in which he made a considerable proficiency, and was admitted advocate, December 4, 1656. But though he had all the qualifications necessary to make him a great lawyer, yet the profession, dealing so much in falsehood and chicanery, did not suit the candour and sincerity of his disposition, for which reason he quitted the bar. He has expressed his aversion to the law in his fifth epistle.

He now resolved to study divinity, and accordingly went to the Sorbonne: but in a little time he contracted a strong aversion to this pursuit; for he found, to his astonishment, the most important points of salvation reduced to empty speculation, wrapped up in terms of obscurity, and thereby giving rise to endless disputes. He therefore left the Sorbonne, and applied himself to the more polite studies, especially to poetry, for which his genius was particularly formed; and he soon carried the palm from every poet in France. The success which his first works met with, is humourously hinted at in his epistle to his book.

He wrote satires, wherein he exposed the bad taste of his time. He was likewise extremely severe against vice, and the corrupt manners of the age. His pieces gained him vast applause, but he was blamed for mentioning names. As incorrect copies of his performances were handed about in manuscript, and others ascribed to him, of which he was not the author, he therefore got a privilege from the king, and published his works himself. With regard to his naming of persons, he published a satire in his own defence: he wrote also a discourse upon satire, wherein he vindicated himself by the example of both French and Roman satirists. In 1669 he inscribed an epistle to the king, upon the peace then lately concluded with Spain. There is likewise a small production of his, entitled "A Dialogue of the Dead;" exposing the absurdity of several dramatic pieces and romances, which were then in high reputation. The success of Lewis in Holland, in 1672, furnished Boileau with an occasion of addressing another epistle to his majesty. The king was a great admirer of Boileau's performances; nor was he satisfied with only signifying his approbation in private, but likewise gave a public testimony thereof, in the license granted him for publishing his works. October 1677, Boileau was fixed on

by the king to write his history, in conjunction with Racine; and in 1684 he was chosen a member of the French Academy. Boileau's satirical pieces raised him many enemies: his "Satire against the Women," in particular, was much talked of, and occasioned great clamour. Having been attacked by the authors of a journal printed at Trevoux, he made reprisals on them in some Epigrams, and in his "Satire against Equivocation." In 1701 he was elected pensionary of the Academy of Inscriptions and Medals; which place he filled with honour till 1705, when, being grown deaf and infirm, he desired and obtained leave to resign. He quitted the court, and spent the remainder of his life in quiet and tranquillity, amongst a few select friends. He died March 2, 1711, aged seventy-four.

BOISSARD (JOHN-JAMES), a famous antiquary, was born at Besançon, in France, 1523. He published several collections, which are of great use to such as would understand the Roman antiquities. He had a violent passion for this study; he drew plans of all the ancient monuments in Italy, and visited all the antiquities of the isles of Corfu, Cephalonia, and Zant. He went also to the Morea, and would have proceeded to Syria, had he not been prevented by a dangerous fever, which seized him at Methone. Upon his return to his own country, he was appointed tutor to the sons of Anthone de Vienne, baron de Clervant, with whom he travelled into Germany and Italy. He had left at Montbelliard his antiquities which he had been collecting with so much pains, and was so unlucky as to lose them all, when the people of Lorraine ravaged Franche-Compte. He had none left except those which he had transported to Metz, where he himself had retired; but as it was publicly known that he intended to publish a large collection of antiquities, there were sent to him, from all parts, many sketches and draughts of old monuments. By this means he was enabled to favour the public with his work entitled "*De Romanæ urbis Topographia et Antiquitate.*" It consists of four volumes in folio, enriched with several prints. He published also the lives of many famous persons, with their portraits. This work, entitled "*Theatrum vitæ humanæ*," is divided into four parts, in quarto: the first printed at Frankfort, 1597; the second and third in 1598; and the the fourth in 1599. His treatise, "*De divinatione et magicis Præstigiis*," was not printed till after his death, which happened at Metz, October 30, 1602. There have been two editions of it; one at Hanau, in 1611, quarto; another at Oppenheim, in 1625, folio. He wrote also a book of Epigrams, Elegies, and Letters; but these are not so much esteemed as his other works.

BOLEYN (ANNE), wife of Henry VIII. King of England, and memorable for giving occasion to the Reformation in this country, was the daughter of Sir Thomas Boleyn, and born in 1507. She was

was carried into France at seven years of age by Henry the Eighth's sister, who was wife of Lewis XII. nor did she return into England when that queen returned thither, after the death of her husband; but staid in the service of Queen Claudia, the wife of Francis I. and after the death of that princess, went to the duchess of Alençon. The year of her return is not well known: some will have it to have been in 1527, others in 1525. Thus much is certain, that she was maid of honour to Queen Catherine of Spain, Henry the Eighth's first wife; and that the king fell extremely in love with her. She behaved herself with so much art and address, that, by refusing to satisfy his passion, she brought him to think of marrying her; and the king, deceived by her into a persuasion that he should never enjoy her unless he made her his wife, was induced to set on foot the affair of his divorce with Catherine, which at last was executed with great solemnity and form.

In the mean time, Henry could not procure a divorce from the pope; which, we know, made him at length resolve to disown his authority, and to sling off his yoke. Nevertheless, he married Anne Boleyn privately upon the 14th of November, 1532, without waiting any longer for a release from Rome; and as soon as he perceived that his new wife was with child, he made his marriage public. He caused Anne Boleyn to be declared queen of England, on Easter-eve 1533, and to be crowned the first of June following. She was brought to bed, upon the 7th of September, of a daughter, who was afterwards Queen Elizabeth; and continued to be much beloved by the king, till the charms of Jane Seymour had fired that prince's heart in 1536. Then his love for his wife was changed into violent hatred: he believed her to be unchaste, and caused her to be imprisoned and tried. She was indicted of high treason; for that she had procured her brother, and other four, to lie with her, which they had done often: that she had said to them, that the king never had her heart, and had said to every one of them by themselves, that she loved him better than any person whatever, which was to the slander of the issue that was begotten between the king and her. And this was the treason according to the statute made in the 26th year of this reign: so that the law, which was made for her and the issue of her marriage, was now made use of to destroy her. She was condemned to be either burnt or beheaded; and she underwent the latter, on the 19th of May, 1536.

BOLINGBROKE (**HENRY ST. JOHN**, Lord Viscount), was born in the year 1672, at Battersea, in Surrey, the seat of that noble family from which he was descended; a family conspicuous for it's antiquity, dignity, splendor of merit, and large possessions. It appears from good authority, to trace it's original as high as Adam de Port, Baron of Basing, in Hampshire, before the Conquest; and in a succession of ages, to have produced warriors, patriots, and statesmen,
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of distinguished lustre. His grandfather, Sir Walter St. John, married one of the daughters of Lord Chief Justice St. John, who was strongly attached to the Republican party; and both he and his lady being inclined to think well of the piety and sanctity of the Dissenters, the education of their grandson, Henry, during his childhood, was chiefly directed by persons of that denomination. The mistaken zeal of these early preceptors seems to have made a strong and disagreeable impression upon his mind; and he appears to have long remembered, with disgust, the absurdity of the first lectures he received. Indeed no task can be more mortifying than that which was imposed upon him, if we may judge from the hint he himself has given us; where he says, that when he was a boy, he was condemned sometimes to read in a huge folio, composed by Dr. Manton, a puritanical parson; whose boast it was, that he had made an hundred and nineteen sermons on the hundred and nineteenth psalm. But whatever four religionists any of his first preceptors may have been, it was not in their power to instill any part of their acidity into their pupil, whose nature was far from being susceptible of such leaven.

These dreary institutions, however, were of no very long continuance; for, as soon as it became proper to take him out of the hands of the women, he was sent to Eton school, and from thence removed to Christ-church college, in Oxford. His genius and understanding were perceived and admired in both these places; but his love of pleasure had so much the ascendancy, as to prevent any particular exertion of his talents. He was designed by his friends for public business; and when he left the university, he was considered by those who knew him most intimately, and who were sensible of the extent of his abilities, as one who had the fairest opportunity of making a shining figure in active life. With the graces of a handsome person, and a face in which dignity was happily blended with sweetness, he had a manner and address that were irresistibly engaging. His vivacity was always awake, his apprehension was quick, his wit refined and penetrating, and his memory of uncommon strength; his subtlety of thinking and reasoning was very peculiar, and his elocution truly admirable. But, for some years, all these extraordinary endowments were misemployed and perverted: the time which should have been devoted to the acquisition of knowledge, was prostituted to dissipation and riot; and, instead of aiming to excel in praise-worthy pursuits, Mr. St. John seemed ambitious of being thought the greatest rake about town. Yet, even at this period of his life, he was not without his lucid intervals, and hours of cool reflection. Some of these lucid intervals were employed in versification. We have a copy of his verses prefixed to Dryden's Virgil, complimenting that poet, and praising his translation. There is another, not so well known, prefixed to a French work, published in Holland, entitled "*Le Chef d'Oeuvre d'un*"

d'ur Inconnu." This performance is a humorous piece of criticism upon a miserable old ballad; and Mr. St. John's compliment, though written in English, is printed in Greek characters, so that at the first glance it may be mistaken for real Greek. He also wrote the prologue to a tragedy called "*Altemira*," composed by Roger Boyle, Earl of Orrery. But his attempts in poetry were matter of amusement only; and, at this period of his life, his studies, like his other attachments, seem to have leaned wholly to pleasure.

Having continued his mad career for some time, he at length made his first effort to break from his state of infatuation, by marrying, in the year 1700, the daughter and coheirefs of Sir Henry Winchelscomb, of Bucklebury, in the county of Berks, Bart. Upon this marriage, Mr. St. John had the family estates both of his lady's father and grandfather, which were very considerable, settled upon him; the good effect of which he felt in his old age, though a great part of what she brought him was taken away by his attainer. Soon after his marriage, he procured a seat in the House of Commons, being elected for the borough of Wotton-Basset, in Wiltshire, by a family interest, his father having served several times for the same place.

Upon his first coming into parliament, Mr. St. John presently chose his party, and joined himself to Mr. Harley, afterwards earl of Oxford, who was now, for the first time, chosen speaker of the House of Commons. He had entertained a high esteem for Mr. Harley; and, before the end of this first session, he distinguished himself greatly in the service of his party. This parliament was but of short continuance, for it ended on the 24th of June, 1701; but in the next parliament, which met on the 30th of December following, and which was the last in the reign of King William, and the first in that of Queen Anne, Mr. St. John was again member for Wotton-Basset, and Mr. Harley again speaker. That parliament being soon after dissolved, he was chosen a third time for Wotton-Basset, in the second parliament of Queen Anne, summoned to meet in August, 1702; and her majesty making a tour that summer from Windsor to Bath, by way of Oxford, Mr. St. John attended her; and at Oxford he had, amongst other persons of the highest distinction, the degree of doctor of laws conferred upon him.

Though the choice of his party in parliament was evidently made against the inclinations of his family, both his father and his grandfather being what were then called Whigs, Mr. St. John persevered steadily in the same Tory connections, and in a short time acquired such an authority and influence in the House, that it was thought proper to reward his merit; and, on the 10th of April, 1704, he was appointed secretary of war, and of the marines, his friend Harley having a little before been made secretary of state.

As this post created a constant correspondence with the duke of Marlborough, he became perfectly acquainted with the worth of that great general; and though his grace might be considered as the head of the opposite party, yet Mr. St. John zealously promoted his honour and interest. It is remarkable, that the greatest events of the war, such as the battle of Blenheim and Ramillies, and several glorious attempts made by the duke to shorten the war by some decisive action, fell out while Mr. St. John was secretary of war. This gave him occasion, more than once, to set his grace's conduct in a true light, and as no one understood the duke's behaviour better, so none was more inclined to do justice to his intentions, as well as his actions. He was, in fact, a sincere admirer of that illustrious person, and avowed it, upon all occasions, to the last moment of his life. But though he was a sincere admirer of the duke's merit, yet was he in no sense his creature, as some have weakly asserted: he disavowed that charge, when the duke was in the zenith of his power, and his conduct makes it utterly incredible; to say nothing of his natural disposition, which rendered him incapable of following any man with implicit obsequiousness.

Mr. St. John was created, in July 1712, Baron St. John of Le-diard-Tregoze, in Wiltshire, and Viscount Bolingbroke; by the last of which titles he is now generally known. He was also the same year appointed lord lieutenant of the county of Essex.

Upon the accession of King George the First to the throne, dangers began to threaten the late ministry on every side; and his majesty soon began to shew that they were to expect no favour at his hands. The seals were taken from Lord Bolingbroke, and all the papers in his office secured. Before this removal, he had received a still higher mortification from the regency appointed to govern the kingdom till his majesty's arrival; who, having made choice of Mr. Addison for their secretary, gave direction, at the same time, to the post-master-general, to send all letters and packets directed to the secretary of state, to the secretary of the regency; so that his lordship was, in fact, removed from his office, that is, from the execution of it, in two days after the queen's death.

The new parliament met in the latter end of March, 1715; and in the king's first speech from the throne, inflaming hints were given, and methods of violence were chalked out to the two Houses. In consequence of this, his lordship took the first opportunity to withdraw from danger. He went off to Dover in disguise, as a servant to Le Vigne, one of the French king's messengers, having the night before appeared at the play-house in Drury-lane, and bespoke another play for the next night, and subscribed to a new opera, that was to be performed some time after. Upon his arrival at Dover, one Morgan, who had been a captain in General Hill's regiment, hired a vessel, and carried him over to Calais, where the governor attended him in his coach, and carried him to his own house. The
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next day it was publicly known that his lordship was gone to France; and a letter from him to Lord Lansdowne was handed about in writing, and two days after in print, wherein he assigned the reason for his abrupt departure. Upon his arrival at Paris, he received an invitation from the pretender, who was then at Bar, to engage in his service, which he absolutely refused, and made the best application his present circumstances would admit, to prevent the extremity of his prosecution. But the Whigs were no strangers to the motive of his refusing the pretender's invitation, which was only because he had no commission from his friends in England, who alone could determine him, if any could, to take such a step.

His lordship's flight to Paris was construed into a proof of his guilt, and his impeachment was accordingly carried on with the utmost alacrity. The vote for impeaching him of high treason was passed in the House of Commons on the 10th of June, 1715; and Mr. (afterwards Sir Robert) Walpole, brought the articles of impeachment into that House, and read them on the 4th of August following, enforcing them with great vehemence, and with his utmost eloquence. He challenged any person in the House to appear in behalf of the accused; and asserted, that to vindicate, were in a manner to share his guilt. For some time none of the Tory party was seen to stir; but at length General Ross stood up, and said he wondered that no man more capable was found to appear in defence of the accused: however, in attempting to proceed, he hesitated so much, that he was obliged to sit down, observing, that he would reserve what he had to say till another opportunity. Two days after the articles of impeachment were sent up to the House of Lords, in consequence of which his lordship was attainted by them of high treason, on the 10th of September. This attainder essentially affecting his fortune, Lord Bolingbroke began to consider how he might best improve his situation abroad. A correspondence with him was by no means safe, and therefore he heard but seldom, and darkly, from his Jacobite friends in England, and was entirely ignorant of the measures they took, and of the use they intended to make of him; yet he saw well enough which way the current ran, and therefore was not wanting on his part to let them know, that they had but to command him, and he was ready to venture in their service the little that remained, as frankly as he had exposed all that was gone. At length their commands were brought to him, by a person who arrived at his retirement in Dauphine, in the beginning of July, 1715. This messenger spoke in the name of all those friends whose authority could influence his lordship; and he brought him word that Scotland was not only ready to take arms, but under some sort of dissatisfaction to be withheld from beginning; that in England the people were exasperated against the government to such a degree, that far from wanting to be encouraged, they could not be

restrained from insulting it on every occasion. He concluded by giving him a letter from the pretender, whom he had seen in his way, wherein his lordship was pressed to repair, without loss of time, to Commercy; and this instance was grounded on the message which the bearer of the letter had brought his lordship from his friends in England. His lordship immediately repaired to Commercy, and proposed his own opinion, for rendering the schemes of the pretender more practicable. The pretender approved of his lordship's opinion, and engaged him as his secretary; in which office his lordship set out for Paris, in order to procure from the Court of France the necessary succours for his new master's invasion of Great Britain. But the whole scheme was rendered impracticable by two events; the death of Lewis the Fourteenth; by which our secretary lost all his interest in the French court; and the arrival of the duke of Ormond at Paris, who carried on the negotiations there by such tools as were unequal to the work, and became thereby the dupe of the regent of France. But notwithstanding these unfavourable events, his lordship dispatched several packets and messages to England for directions, to which he received no clear answers. Soon after his lordship declined having any thing more to do with the pretender or his cause. However, the trouble of his connection with that adventurer was not yet entirely at an end; for he was no sooner dismissed from his employment; than articles of impeachment were preferred against him, branched out into seven heads, in which he was accused of treachery, incapacity, and neglect. This impeachment, it is true, did not much affect his person or fortune, but it affected his reputation, and therefore he drew up a defence of himself, which was answered by Mr. James Murray, afterwards made earl of Dunbar by the pretender. His lordship refers to this defence; in his letter to Sir William Wyndham, where he adds some other particulars, for the more effectual vindication of his conduct and character; at the same time acknowledging, and lamenting it as a misfortune which would accompany him to his grave, that he had suffered a chain of accidents to draw him into such company and such measures; that he had been obliged to defend himself against such accusations and such accusers; that by associating himself with so much folly, and so much knavery, he had become the victim of both; and that he had put into the hands of his enemies the means of loading him, like the scape-goat, with all the evil consequences of their folly. His lordship appeals to all the ministers with whom he transacted business for the integrity of his proceedings at this juncture; and, in truth, his integrity seems much less impeachable on this occasion than his ambition; since all the steps he took may be fairly accounted for by his desire of being at the head of the management of the chavelier's affairs, and his displeasure at seeing a little junto treated more confidentially than himself. It

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was his aim always to be foremost in every administration, and he could not bear to act as a subaltern even in so paltry a court as that of the pretender.

Being thus discarded abroad, Lord Bolingbroke resolved, if possible, to make his peace at home. Whilst Lord Bolingbroke was engaged with the pretender, the Earl of Stair, the British ambassador at the court of France, had received a full power to treat with him; but he had done his lordship the justice to believe him incapable of hearkening, in such circumstances, to any proposals of that kind. That objection was now removed, and soon afterwards the earl employed a proper person to communicate to Lord Bolingbroke his majesty's disposition to grant him a pardon, and his own inclination to give his lordship, on this occasion, all the proofs he could of his inclination in his favour. Lord Bolingbroke embraced the offer, as it became him to do, with all possible sense of the king's goodness, and of the ambassador's friendship. They immediately had a conference, and Lord Stair wrote to the court on that subject. The turn which the English ministry gave to this matter, was to enter into a treaty to reverse his lordship's attainder, and to stipulate the conditions on which this act of grace should be granted to him. But this was a method of proceeding to which Lord Bolingbroke disdained to submit: the idea of a treaty shocked him; he resolved never to be restored, rather than go this way to work; and accordingly he opened himself, without any reserve, to Lord Stair. He told his lordship, that he looked upon himself to be obliged, in honour and in conscience, to undeceive his friends in England, both as to the state of foreign affairs, as to the management of the Jacobite interest abroad, and as to the characters of persons; in every one of which points he knew them to be most grossly and most dangerously deluded. He observed, that the treatment he had received from the pretender and his adherents would justify him to the world in doing this; that if he remained in exile all his life, his lordship might be assured that he would never more have to do with the Jacobite cause; and that if he was restored, he would give it an effectual blow, in making that apology which the pretender had put him under a necessity of making; and, in doing this, he flattered himself that he should contribute something to the establishment of the king's government, and to the union of his subjects. He added, that if the court believed these professions to be sincere, a treaty with him was unnecessary for them; and that if they did not believe them so, a treaty with them was dangerous for him. He concluded with declaring, that he was determined, in this whole transaction, to make no one step which he could not own in the face of the whole world; for that, in a case so extraordinary as his, it was necessary to act clearly, and to leave no room for the least doubtful construction. The earl of Stair, who has confirmed this account of Lord Bolingbroke's, in a letter to Mr. Craggs, readily came into his lordship's

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sentiments on this head; and so likewise did Mr. Craggs, who arrived soon after at Paris; and, upon their representation, his majesty was pleased to give Lord Bolingbroke the most gracious assurances of his favour. In July, 1716, his majesty created his lordship's father baron of Battersea, in the county of Surrey, and viscount St. John; and this seemed preparatory to the son's restoration. His lordship, therefore, was now induced to pause from the tumult of political intrigues, and to exchange the pursuits of ambition for the pleasures of study, and the consolations of philosophy. The great variety of distressful events which he had experienced, was sufficient to awaken and engage his attention; and, to relieve his mind, he employed himself in writing a little treatise, which he afterwards published under the title of "Reflections upon Exile." In this piece he has drawn the picture of his own exile, which he represents as a violence, proceeding solely from the malice of his enemies, and offered to a man who, by serving his country with ability and integrity, had deserved a very different fate; and he undertakes to shew, that a state of exile, thus incurred, is more honourable than distressful. His lordship wrote also, this same year, several letters in answer to the charge brought against him by the pretender and his adherents; and in the following year he drew up a vindication of his whole conduct with respect to the Tories, in the form of "A Letter to Sir William Wyndham."

It was about this time that Lord Bolingbroke, who was now a widower, espoused a French lady of uncommon merit, and possessed of a very large fortune, which was, however, encumbered with a long and troublesome law-suit. She was the widow of the Marquis de Villette, and niece to the famous Madame de Maintenon. In the company of this lady, whose understanding, Voltaire assures us, was very uncommon, and who was particularly distinguished by an amiable dignity and grace in her behaviour, his lordship passed his time in France, sometimes in the country, and sometimes in the capital, till the year 1723; when, upon the breaking up of the parliament, his majesty was pleased to grant him a full and free pardon, as to his personal safety, but, as yet, neither restoring him to his family inheritance, nor to his former honours. Upon the first notice of this favour, the expectation of which had been the governing principle of his political conduct for several years, his lordship returned to his native country; and about two years after this he obtained an act of parliament to restore him to his family inheritance, an estate of about 2,500*l.* a year, which he had lost by his attainder.

Lord Bolingbroke had now seen through the sixtieth year of his age; and having gone as far towards reinstating himself in the full possession of his former honours as the mere dint of parts and application could go, but being convinced that the door of the House of Lords was finally shut against him, he determined to give himself up to retirement and study. He had not been long in his retirement,

before he began a course of "Letters on the Study and Use of History," which he addressed to a young nobleman, of distinguished merit. These letters discover a true genius for politics, and abound with just reflections; but in that part of the work where his lordship treats of ecclesiastical history, and ventures to give his opinion upon the divine original of the sacred books, he sinks among the rabble of authors, and abundantly justifies the truth of his friend Pope's remark, made long before, in one of his letters; where he says, "Lord Bolingbroke is above trifling. When he writes of any thing in this world, he is more than mortal. If ever he trifles, it must be when he turns divine."

These were the first fruits of Lord Bolingbroke's studies in his retreat; but as it was evident that a person of his character could not relinquish the pursuits of ambition, and all at once resume the resigned and abstracted air of a philosopher, without exposing himself to ridicule and derision, he soon took care to obviate this censure by addressing "A Letter to Lord Bathurst upon the true Use of Retirement and Study." His lordship, when he wrote this, was settled at Battersea, in Surrey, the ancient seat of his family, to which he had returned upon the death of his father, in the year 1724, and where he spent the remainder of his life. His passions had now subsided, by years and disappointments; and having improved his rational faculties by more grave studies and reflection, "he shone out in his retirement," says Lord Orrery, "with a lustre peculiar to himself, though not seen by vulgar eyes. The gay statesman was changed into a philosopher equal to any of the sages of antiquity. The wisdom of Socrates, the dignity and ease of Pliny, and the wit of Horace, appeared in all his writings and conversation."

In the year 1749 Lord Bolingbroke published his "Letters on the Spirit of Patriotism, on the Idea of a Patriot King, and on the State of Parties at the Accession of King George the First." And in the same year he began a piece entitled "Reflections on the present State of the Nation, principally with regard to her Taxes and her Debts, and on the Causes and Consequences of them;" but he left it unfinished; nor did he long survive this undertaking. He had often wished that he might breathe his last at Battersea, where he was born; and this he did on the 12th of December, 1751, on the verge of fourscore years of age, having long endured the excruciating disease of a cancer in his cheek. It is well known that his lordship professed himself a Deist; and those principles which he had all along avowed, he confirmed with his dying breath, having given orders that none of the clergy should be permitted to trouble him in his latest moments.

BOLSEC (JEROME), a Carmelite of Paris; who, having preached somewhat freely in St. Bartholomew's church, forsook his order, and fled into Italy. He set up for a physician, and married; but soon

soon after did something or other for which he was driven away. He set up afterwards in Geneva as a physician; but not succeeding in that profession, he went over to divinity. At first he dogmatized privately on the mystery of predestination, according to the principles of Pelagius; and afterwards had the boldness to make a public discourse against the received opinion. Upon this Calvin went to see him, and censured him mildly. Then he sent for him to his house, and endeavoured to reclaim him from his error; but this did not hinder Bolesec from delivering in public an insulting discourse against the decree of eternal predestination. Calvin was among his auditors; but, hiding himself in the crowd, was not seen by Bolesec, which made him the bolder. As soon as Bolesec had ended his sermon, Calvin stood up, and confuted all he had been saying. This was not all; a magistrate, who was present in that assembly, called him a seditious fellow, and sent him to prison. The cause was discussed very fully: and at last, with the advice of the Swiss churches, the senate of Geneva declared Bolesec convicted of sedition and Pelagianism; and as such banished him from the territory of the republic, on pain of being whipped if he should return thither. This was done in 1551. He retired into a neighbouring place, which depended on the canton of Bern, and raised a great deal of disturbance there. He boldly accused Calvin, of making God the author of sin. Calvin, to prevent the impressions which such complaints might make upon the gentlemen of Bern, caused himself to be deputed to them, and pleaded his cause before them. He was so fortunate, that though he could not get a determination upon his doctrine, whether it was true or false, yet Bolesec was ordered to quit the country.

He returned to France, and applied himself to the Protestants; first at Paris, and afterwards at Orleans. He shewed a great desire to be promoted to the ministry, and to be reconciled to the church of Geneva; but the persecution that arose against the Protestants, made him resolve to take up his first religion, and the practice of physic. He went and settled at Autun, and prostituted his wife to the canons of that place; and, to ingratiate himself the more with the Papists, exerted a most flaming zeal against the Reformed. He changed his habitation often: he lived at Lyons in 1582, as appears by the title of a book, which he caused to be printed then at Paris, against Beza. He died not long after; for he was not living in 1585. The book just mentioned is entitled, "The History of the Life, Doctrine, and Behaviour, of Theodorus Beza, called the Spectable great Minister of Geneva." This was preceded by the "History of the Life, Actions, Doctrine, Constancy, and Death of John Calvin, heretofore Minister of Geneva;" which was printed at Lyons, in 1577. Both these histories are altogether unworthy of credit; as well because they are written by an author full of resentment, as because they contain facts notoriously false.

BOLTON or BOULTON (EDMUND), an ingenious English antiquary, who lived in the beginning of the seventeenth century. His most considerable work is entitled "*Nero Cæsar, or Monarchie depraved*;" an historical work, dedicated to the duke of Buckingham, lord admiral, printed at London, 1624, folio. It is adorned with several curious and valuable medals, and divided into fifty-five chapters, in some of which are introduced very curious observations. In the twenty-fourth and twenty-fifth he gives a particular account of the revolt in Britain against the Romans, under the conduct of Boadicea, which he introduces with a recapitulation of British affairs, from the first entrance of the Romans, under Julius Cæsar, till the revolt in the reign of Nero. The battle in which Boadicea was defeated, he supposes to have been fought on Salisbury plain, between two woods; and that Boadicea was buried in this plain, and Stonehenge, or Stonage, erected for her monument. In chapter 36th, he treats of the East India trade in Nero's time, which was then carried on by the river Nile, and thence, by caravans, over land to the Red Sea, and thence to the Indian Ocean; the ready coin carried yearly from Rome upon this account amounting, according to Pliny's computation, to above three hundred thousand pounds sterling, and the usual returns in December or January, yielding, in clear gain, an hundred for one. Besides this he wrote, 1. *The Life of King Henry II.* 2. *The Elements of Armories.* 3. *Hypercritica, or a Rule of Judgment for Writing or Reading our Histories.*"

BOLTON (Dr. ROBERT), was born in Northamptonshire, about the year 1690, and received his education at Wadham college, Oxford, where, on the 13th of June, 1718, he took the degree of master of arts. Being a valetudinarian and hyponchondriac, he found a college life not agreeable to his temper; and being possessed of a small private fortune, he did not long reside at Oxford. In 1720 he lived at Fulham, where his acquaintance commenced with Mrs. Butler, which afterwards occasioned his being known to Mr. Pope; and he sometimes took up his abode with old Lady Blount, at Twickenham. About 1724 he resided at Kensington, where the celebrated Mr. Whiston then dwelt, and in part by his recommendation, on the resignation of Dr. Butler, afterwards Bishop of Durham, of the chaplainship to Sir Joseph Jekyl, master of the rolls, our author was received into that gentleman's family in the same capacity, and continued there unto the time of Sir Joseph's death.

Dr. Bolton's connection with Sir Joseph Jekyl, introduced him to the patronage of Lord Hardwicke, by whose means, in the year 1735, he was promoted to the deanery of Carlisle. In 1738 he was appointed vicar of St. Mary's, Reading; and both these preferments, the only ones he ever received, he held until the time of his death. He was an excellent parish priest, and a good preacher; charitable to

the poor, and having, from his own valetudinary state, acquired some knowledge of physic, he kindly assisted them by advice and medicine. He was greatly beloved by his parishioners, and deservedly; for he performed every part of his duty in a truly exemplary manner. On Easter Tuesday, 1739, he preached one of the Spital sermons at St. Bride's, Fleet-street, which was afterwards printed in quarto. We do not find that he aspired to the character of an author, though so well qualified for it, until late in life. His first performance was entitled "A Letter to a Lady on Card-Playing on the Lord's Day," 8vo. 1748. setting forth, in a lively and forcible manner, the many evils attending the practice of gaming on Sundays, and of an immoderate attachment to that fatal pursuit at any time. In 1750 appeared "The Employment of Time," three essays, 8vo. dedicated to Lord Hardwicke; the most popular of our author's performances, and, on it's original publication, generally ascribed to Gilbert West. The next year, 1751, produced "The Deity's Delay in punishing the Guilty considered on the Principles of Reason," 8vo. and in 1755 "An Answer to the Question, Where are your Arguments against what you call Lewdness, if you can make no Use of the Bible?" 8vo.

Continuing to combat the prevailing vices of the times, he published, in 1757, "A Letter to an Officer of the Army on travelling on Sundays," 8vo; and, in the same year, "The Ghost of Ernest, Great Grandfather of her Royal Highness the Princess Dowager of Wales. With some Account of his Life," 8vo. Each of the above performances contains good sense, learning, philanthropy, and religion, and each of them is calculated for the advantage of society.

The last work which Dr. Bolton gave the public, was not the least valuable. It was entitled, "Letters and Tracts on the Choice of Company, and other Subjects," 8vo. 1761. This he dedicated to his early patron, Lord Hardwicke, to whom he inscribed "The Employment of Time," and who at this period was no longer chancellor. He died at London, on the 26th of November, 1763, and was buried in the porch between the first and second door of the parish church of St. Mary, Reading.

BONA (JOHN), a cardinal, famous for piety and learning, was descended from an ancient and noble family, and born at Mondovì, a town in Piedmont, upon the 10th of October, 1609. He was devoted to solitude, and had a contempt of the world from his infancy. At fifteen years of age he betook himself to a monastery near Pignerol, belonging to the begging friars of the order of St. Bernard, and in 1651 was made general of his order. Cardinal Fabio Chigi, who was Bona's great friend, and in 1655 chosen Pope under the name of Alexander VII. would have had him to have continued in this office, and used some means to prevail with him; but Bona pressed so earnestly to be discharged, that the pope at length suffered

ferred him to resign it. He did it, however, upon this condition, that Bona should not depart from Rome; and, in order to reconcile him to it, gave him several considerable places. Clement IX. continued him in these places, conferred upon him new ones, and made a cardinal of him in November 1669. This pontiff dying soon after, many people wished that Bona might succeed him in the holy see; but they were disappointed.

Bona was very learned, held a correspondence with most of the literati in Europe, and was sometimes at the pains of revising and correcting their works. He was the author of several things himself, chiefly written in the devotional way, which were much esteemed, and have been translated most of them into French. Bona died at the age of sixty-five.

BONAVENTURE (**JOHN FIDAUSA**), a celebrated doctor, cardinal, and saint, of the church of Rome, was born in Tuscany, 1221. He was admitted into the order of St. Francis, about 1243; and studied divinity at the university of Paris, it is said, with so much success, that at the end of seven years he was thought worthy to read public lectures upon the sentences. He was created doctor in 1255, and the year after appointed general of his order. He governed with so much zeal and prudence, that he perfectly restored the discipline of it, which had been greatly neglected. Pope Clement IV. nominated him to the archbishoprick of York in England; but Bonaventure refused it as earnestly as others usually seek such sort of things. After the death of Clement, the see of Rome lay vacant almost three years, the cardinals not being able to agree among themselves who should be pope. They came at length, however, to a most solemn engagement, to leave the choice to Bonaventure, and to elect whomever he should name, though it should be even himself. Bonaventure named Theobald, archdeacon of Liege, who was at that time in the Holy Land, and who took the title of Gregory X. By this pope he was made a cardinal, and bishop of Alba; and appointed to assist at a general council, which was held at Lyons soon after. He died there in 1274, and was magnificently and honourably conducted to his grave; the pope and whole council attending, and the cardinal Peter of Tarantais, afterwards Pope Innocent V. making his funeral oration. Sixtus IV. made a saint of him in 1482; and Sixtus V. a doctor in 1588. Bellarmine has pronounced Bonaventure a person dear to God and men; which is nothing near to be wondered at so much, as that Luther should call him "*vir præstantissimus*," a most excellent man. His works were printed at Rome in 1588, in eight volumes, folio. Excepting his commentary upon the master of the sentences, they are chiefly upon pious and mystical subjects.

BONAVENTURE of Padua, a cardinal, was born in that city 1332, and descended from a noble and illustrious family. He studied divinity at Paris, where he distinguished himself by his uncommon parts and application. He was of the order of St. Augustin, of which he was made general in 1377. Pope Urban VI. gave him a cardinal's cap the year after; which engaging him to stand up for the rights of the church against Francis de Carrario of Padua, that petty monarch contrived to have him murdered. He was dispatched with the shot of an arrow, as he was passing St. Angelo's bridge at Rome, in 1386. He was the author of several works: as, "Commentaries upon the Epistles of St. John and St. James, Lives of the Saints, Sermons, Speculum Mariæ, &c."

BOND (JOHN), a celebrated commentator and grammarian, was born in Somersetshire, 1550. He was educated at Winchester-school, and in 1569 was entered a student at New College in Oxford, where he became highly esteemed for his academical learning. In 1570, he took the degree of master of arts; and soon after the warden and fellows of his college appointed him master of the free-school of Taunton in Somersetshire. Here he continued many years, and several of his scholars became eminent both in church and state. Being at length, however, tired with the fatigue of this irksome employment, he turned his thoughts to the study of physic, and practised it with great reputation. He died at Taunton the 3d of August 1612.

Mr. Bond has left "Annotationes in Poëmata Quintii Horatii, Lond. 1606," 8vo. Han. 1621, 8vo. His "Persius" was not printed till two years after his death, in 8vo. under the following title, "Auli Persii Flacci Satyræ sex, cum posthumis commentariis Johannis Bond."

BONET (THEOPHILUS), a famous medicinal writer, was born at Geneva, 1620. He took his degree in physic in 1643, after he had gone through most of the famous universities. He was some time physician to the duke of Longueville, and skill in his profession got him considerable practice; but, being seized with an excessive deafness, was obliged to retire from business. In this retirement he found leisure to collect all the observations he had made during a practice of forty years. 1. The first work he published was, "Pharos Medicorum, &c." It consists of practical cautions extracted chiefly from the works of Ballonius; and he notes many errors which prevailed amongst the generality of physicians. He gave another edition of it with many additions. It was also printed at Geneva, 1687, under the title of "Labyrinthe Medici Extricati, &c." 2. In 1675 he published "Prodromus Anatomiae practicae, &c." This piece is part of the following entitled, 3. "Sepulchretum sive anatomia practica ex cadaveribus morbo denatis."

He

He hath collected in this work a great number of curious observations upon the diseases of the head, breast, belly, and other parts of the body. 4. "*Mercurius Compitalius, &c.*" 5. "*Medicina Septentrionalis collatitia,*" in two volumes; the first published in 1684, and the second in 1686. It is a collection of the best and most remarkable observations in physic which had been made in England, Germany, and Denmark, which our author has reduced into certain heads, according to the several parts of the human body. 6. "*Polyalthes, &c.*" 7. "*Theodori Turqueti de Maerne Tractatus de Arthritide.*" 8. "*Jacobi Rohaulti Tractatus Physicus e Gallico in Latinum versus.* Geneva, 1675," 8vo. Dr. Bonet died of a dropfy the 29th of March, 1689.

BONFADIUS (JAMES), a very polite writer of the 16th century, was born in Italy, near the lake di Garda: but we do not know in what year. He was three years secretary to Cardinal Bari at Rome; but lost the fruits of his services by the death of his master. He then served cardinal Glinucci in the same capacity; but long sickness made him incapable of that employment. When he was recovered, he found himself so disgusted with the court, that he resolved to seek his fortune by other means. He continued a good while in the kingdom of Naples, but, springing no game there, he went to Padua, and then to Genoa; where he read public lectures on Aristotle's Politics. He was ordered to read some likewise upon his Rhetoric; and, succeeding well in it, many scholars flocked to learn good literature from him. His reputation increased daily, so that the Republic of Genoa made him their historiographer, and assigned him a very good pension for that office. He applied himself laboriously to compose the annals of that state, and published the five first books; by which, speaking too freely and too satirically of some families, he created himself enemies, who resolved to ruin him. They caused it to be laid to his charge, that, instigated by an inordinate passion for a very handsome youth, his scholar; he gratified his unnatural inclinations with him: and there being witnesses to convict him of it, he was condemned to be burnt. Some have suspected Bonfadius to have been innocent, and the sole cause of his persecution was the freedom of his pen: but that does not seem to have been the case. The generality of writers have agreed; that Bonfadius was guilty; yet are of opinion, that he had never been accused, if he had not given offence by something else.

Bonfadius was executed in 1560. Upon the day of his execution, he wrote a note to John Baptist Grimaldi, to testify his gratitude to the persons who had endeavoured to serve him, and promised to inform them, how he found himself in the other world, if it could be done without frightening them. Such promises have been often made; but we have seldom heard that any of them were performed. He recommended to them his nephew Bonfadius, who is perhaps the
Peter

Peter Bonfadius, author of some verses extant in the *Gareggiamento poetico del confuso Academico ordito.* It is a collection of verses, divided into eight parts, and printed at Venice in the year 1611.

BONFINIUS (ANTHONY), an historian of the fifteenth century, was born at Ascoli in Italy. Mathias Corvin, king of Hungary, having heard of his abilities and learning, sent for him to his court. Bonfinius paid his respects to him at Rees, a few days before that prince made his public entry into Vienna. At his first audience, as he himself tells us, he presented him with his translations of Herodotus and Herodian, and his genealogy of the Corvins, which he dedicated to his majesty; and two other works addressed to the queen, one of which treated of virginity and conjugal chastity, and the other an history of Ascoli. He had dedicated also a little collection of epigrams to the young prince John Corvin, to which there is added a preface. The king read his pieces with great pleasure, and distributed them among his courtiers in high terms of approbation. He would not allow him to return to Italy, but detained him with a good pension, being desirous that he should follow him in his army. He employed him to write the history of the Huns, and Bonfinius accordingly set about it before the death of this prince; but it was by order of King Uladislaus that he wrote the general history of Hungary. He has carried it down to the year 1495. The original of this work was put into the library of Buda, but was never published. In 1543, one Martin Brenner published thirty books of this work from an imperfect copy. The whole consisted of forty-five books, which Sanbucus published in 1568, revised and collated with the best copies. Bonfinius is supposed to have died in Hungary.

BONGARS (JAMES), a distinguished person, was born at Orleans in 1554; and studied at Strasburg in 1571, where he had an Anabaptist for his tutor: for he was of the Protestant religion. In 1576, he studied the civil law under the celebrated Cujacius: nevertheless he followed the prevailing taste of those times, which was critical learning; and though, says Bayle, he went not so far as the Lipsius's and Casaubon's, yet he acquired great reputation by it, and perhaps would have equalled them in it, if he could have devoted himself wholly to it, as they did. But state affairs did not permit him. He was employed near thirty years in the most important negociations of Henry IV. for whom he was several times resident with the princes of Germany, and afterwards ambassador. However, he published a good edition of Justin at Paris, 1581, in 8vo. where he shewed his sagacity, his learning, his care in consulting good manuscripts, by the many corrupted passages he restored, and the many difficulties he cleared in the notes. He had a vast knowledge of books, both manuscript and printed; and made a very great

great collection of them. Besides an edition of Justin, he was the author of other works; which, if they did not shew his learning so much, have spread his fame a good deal more. Thuanus highly commends an answer, which he published in Germany, to a piece, wherein the bad success of the expedition of the year 1587 was imputed to the French, who accompanied the Germans.

The world is indebted to Bongars for the publication of several authors who wrote the history of the expeditions into Palestine. That work is entitled, "*Gesta Dei per Francos*;" and was printed at Hanaw in 1611, in two volumes folio. There are letters of Bongars, written during his employments, which are much esteemed. Bongars died at Paris in 1612, when he was fifty-eight years of age.

BONNELL (JAMES), a man of strict virtue and exemplary piety, was born at Genoa the 14th of November, 1653, being the son of Samuel Bonnell, merchant, who resided some time at Genoa, and of Rebecca, daughter of Thomas Sayer, near Norwich, Esq. His grandfather was Daniel Bonnell of London, merchant, and his great-grandfather, Thomas Bonnell, a gentleman of good family near Ipres in Flanders, who, to avoid the duke of Alva's persecution, removed with his family into England, and settled at Norwich, of which, before his death, he was chosen mayor. Samuel Bonnell, father of James Bonnell, being bred up under that eminent merchant, Sir W. Courteen, Knt. applied himself to the Italian trade, at Leghorn and Genoa, with such success, that about 1649, he was worth at least 10,000*l.* and his credit much greater than his fortune. But both were soon impaired by several accidents, by great losses at sea, and particularly by his zeal for King Charles II. during his exile; and the rest of the royal family, whom he privately supplied with large sums of money. About 1655, he removed with his family into England: and at the Restoration, on account of the services he had done the royal family, and as a compensation for the large sums he had advanced them (which, it seems, were never repaid otherwise), there was granted him a patent to be Accomptant General of the Revenue of Ireland, a place worth about 800*l.* a year; his son's life being included in the patent with his own. But this he was not long possessed of, for he died in 1664, leaving his son, of whom we are now to speak, and one daughter. After James Bonnell had been instructed in the first rudiments of learning at Dublin, he was sent to Trym school, where he was eminent for sweetness of temper, and for a most innocent, gentle, and religious behaviour. At fourteen years of age, he left that place, and was sent to a private philosophy school in Oxfordshire, kept by one Cole, who had formerly been principal of St. Mary-hall in Oxford; and staid there two years and a half. But finding his master was too remiss in matters of morality and religion, a thing quite unsuit-

able with his strict temper, and observing there were in that place all the dangers and vices of the university, without the advantages, he removed to Catherine-hall in Cambridge, where he prosecuted his studies with indefatigable diligence, and performed all his exercises with general approbation. After taking his degrees in arts, he removed into the family of Ralph Freeman of Aspeden-hall in Hertfordshire, Esq. as tutor to his eldest son; and there continued till 1678, when, going with his pupil into Holland, he stayed about a year in Sir Leoline Jenkins's family, at Nimmegen. From Nimmegen he went in the ambassador's company through Flanders and Holland; and returning into England, continued with his pupil till 1683, when Mr. Freeman was sent into France and Italy. In 1684, Mr. Bonnell went into France, and met Mr. Freeman at Lyons; and in his company visited several parts of France. Leaving Mr. Freeman in France, he went directly from thence into Ireland, and took his employment of accountant-general into his own hands, which had, since his father's death, been managed by others for his use. In the discharge of it, he behaved in so obliging a manner, and with so much diligence and faithfulness, that he soon equally gained the esteem of the government, and the love of all who were concerned with him. During the troublesome reign of King James II. he neither unworthily deserted his employment, as others did; nor came into the arbitrary and illegal measures of the court; and yet was continued in his office, without his desiring it: which proved a great advantage to the Protestant interest in Ireland; since, whatever he received out of his place, he liberally distributed among the poor oppressed Protestants, taking all opportunities to relieve the injured, and boldly pleading for them with those who were then in power. But though his place was very advantageous, and he had in it great opportunities of doing good; yet, either the weight of that employment, or his ill state of health, or else his desire of entering into holy orders (which he designed for a considerable time, but never effected), made him resolve to quit it; and he accordingly parted with it to another person in 1693.

Mr. Bonnell was master of the accomplishing, as well as necessary parts of learning; had thoroughly digested the Greek and Roman authors, understood French perfectly well, and had made good progress in the Hebrew. In philosophy and oratory, he exceeded most of his contemporaries in the university; and applied himself with good success to mathematics and music. In the course of his studies, he read several of the fathers; and translated some parts of Synesius into English. This worthy person died of a malignant fever, April 28, 1699, and was buried in St. John's church in Dublin.

BONNER (EDMUND), bishop of London, was the son of an honest poor man, and born at Hanley in Worcestershire. He was maintained at school by an ancestor of Nicholas Lechmore, Esq. a baron of the exchequer in the reign of king William; and in 1512, he was entered at Broadgate-hall in Oxford, now Pembroke college. On June 12, 1519, he was admitted batchelor of the canon, and the day following batchelor of the civil law. He entered into holy orders about the same time; and on the 12th of July 1525, was created doctor of the canon law. He was a man of learning, but distinguished himself chiefly by his skill and dexterity in the management of affairs. This made him be taken notice of by cardinal Wolsey, who appointed him his commissary for the faculties; and he was with this prelate at Cawood, when he was arrested for high treason. He enjoyed at once the livings of Blayden and Cherry Burton in Yorkshire, Ripple in Worcestershire, East Dereham in Norfolk, and the prebend of Chiswick in the cathedral church of St. Paul: but the last he resigned in 1539, and East Dereham in 1540. He was installed archdeacon of Leicester, October 17, 1535.

After the cardinal's death, he got into the good graces of king Henry VIII. who appointed him one of his chaplains; and he was a promoter of the king's divorce from queen Catherine of Spain, and of great use to his majesty in abrogating the pope's supremacy. He was also in high favour with lord Cromwell, secretary of state, by whose recommendation he was employed as ambassador at several courts. In 1532, he was sent to Rome, along with sir Edward Karne, to excuse king Henry's personal appearance upon the pope's citation. In 1533, he was sent again to Rome to pope Clement VII. then at Marseilles, upon the excommunication decreed against king Henry VIII. on account of his divorce; to deliver that king's appeal from the pope to the next general council. He executed the order of his master in this affair with so much vehemence and fury, that the pope talked of throwing him into a caldron of melted lead; whereupon he thought proper to make his escape. He was employed likewise in other embassies to the kings of Denmark and France, and the emperor of Germany. In 1538, being then ambassador in France, he was nominated to the bishopric of Hereford, November 27; but before consecration he was translated to London.

At the time of the king's death in 1547, Bonner was ambassador with the emperor Charles V. and though during Henry's reign he appeared so zealous against the pope, and had concurred in all the steps taken to abrogate his supremacy, yet this seems to have been owing to his ambition, because he knew it to be the readiest way to preferment; for he was a Papist in his heart, as became evident from his subsequent conduct. On the 1st of September, 1547, not many months after the accession of Edward VI. he scrupled to take an oath, to renounce and deny the bishop of Rome, and to swear obe-

dience to the king, and entered a protestation against the king's injunction and homilies. For this behaviour he was committed to the fleet; but having submitted and recanted his protestation, was released. He now indeed complied outwardly with the steps taken to advance the Reformation, but used privately all means in his power to obstruct it. After the lord Thomas Seymour's death, he appeared greatly remiss in putting the court orders in execution, particularly that relating to the use of the common prayer book; for which he was severely reprov'd by the privy council. He seem'd thereupon to redouble his diligence: but still, through his remissness in preaching, and his connivance at the mass in several places, many people in his diocese being observed to withdraw from the divine service, and communion, he was accused of neglect in the execution of the king's orders. He was summoned before the privy council on the 11th of August, when, after a reproof of his negligence, he was enjoined to preach the Sunday three weeks after at Paul's cross, on certain articles delivered to him; and also to preach there once a quarter for the future, and be present at every sermon preached there, and to celebrate the communion in that church on all the principal feasts: and to abide and keep residence in his house in London, till he had licence from the council to depart elsewhere. On the day appointed for his preaching, he delivered a sermon to a crowded audience on the points assign'd to him. But he entirely omitted the last article, the king's royal power in his youth: for which contempt, he was complain'd of to the king by John Hooper, afterwards bishop of Worcester: whereupon archbishop Cranmer, bishop Ridley, sir William Petre, and sir Thomas Smith, secretaries of state, and William May, LL. D. and dean of St. Paul's, were appointed commissioners to proceed against him. Appearing before them several days in September, he was, after a long trial, committed to the Marshalsea; and towards the end of October deprived of his bishopric.

On the accession of queen Mary, Bonner had an opportunity of shewing himself in his proper colours; he was restored to his bishopric, by a commission read in St. Paul's cathedral the 5th of September 1553. In 1554, he was made vicegerent, and president of the convocation, in the room of archbishop Cranmer, who was committed to the Tower. The same year he visited his diocese, in order to root up all the seeds of the Reformation, and behaved in the most furious and extravagant manner; at Hadham, he was excessively angry because the bells did not ring at his coming, that the rood loft was not decked, nor the sacrament hang'd up. He swore and raged in the church at Dr. Bricket, the rector, and calling him knave and heretic, went to strike at him; but the blow fell upon sir Thomas Joscelyn's ear, and almost stunned him. He set up the mass again at St. Paul's, before the act for restoring it was pass'd. The same year, he was in commission to turn out some of the reformed

formed bishops. In 1555, and the three following years, he was the occasion of several hundreds of innocent persons being put to death, for their firm adherence to the Protestant religion. On the 14th of February 1555-6, he came to Oxford (with Thirlby bishop of Ely), to degrade archbishop Cranmer, whom he used with great insolence. The 29th of December following he was put into a commission to search and raze all registers and records containing professions against the pope, scrutinies taken in religious houses, &c. And the 8th of February 1556-7, he was also put in another commission, or kind of inquisition, for searching after and punishing all heretics.

Upon queen Elizabeth's accession, things took a different turn : Bonner went to meet her at Highgate, with the rest of the bishops ; but she looked on him as a man stained with blood, and therefore could shew him no mark of her favour. For some months he remained unmolested ; but being called before the privy council on the 30th of May 1559, he refused to take the oath of allegiance and supremacy : for which reason he was deprived a second time of his bishopric the 29th of June following, and committed to the Marshalsea. After having lived in confinement some years, he died September 5, 1569. Three days after he was buried at midnight, in St. George's church-yard, Southwark, to prevent any disturbances that might have been made by the citizens, who hated him extremely. He had stood excommunicated several years, and might have been denied Christian burial ; but no advantage was taken thereof. As to his character, he was a violent, furious, and passionate man, and extremely cruel in his nature ; in his person he was very fat and corpulent. He was a great master of the canon law, being excelled in that faculty by very few of his time ; and also was well skilled in politics, but understood little of divinity. Several pieces were published under his name, viz.

1. " Preface to the Oration of Stephen Gardiner, bishop of Winchester, concerning true obedience.

2. " Several letters to the lord Cromwell."

3. " A Declaration to lord Cromwell, describing to him the evil behaviour of Stephen [bishop of Winchester].

4. " Letter of his about the proceedings at Rome concerning the king's divorce from Catherine of Arragon."

5. " An Admonition and Advertisement given by the bishop of London to all readers of the Bible in the English tongue."

6. Injunctions given by Bonner, bishop of London, to his clergy (about preaching) with the names of books prohibited."

7. " Letter to Mr. Lechmore."

8. " Responsum & Exhortatio. Lond. 1553," 8vo. Answer and Exhortation to the clergy in praise of priesthood : spoken by the author in St. Paul's cathedral, the 16th October, 1553."

9. " A Letter to Mr. Lechmore, 6th September 1553."

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10. " Articles

10. "Articles to be enquired of in the general visitation of Edmund bishop of London, exercised by him in the year 1554, in the city and diocese of London, &c."

11. "A profitable and necessary Doctrine, containing an exposition on the Creed, seven Sacraments, ten Commandments, the Pater Noster, Ave Maria, with certain Homilies adjoining thereto, for the instruction and information of the diocese of London."

12. Several letters, declarations, arguings, disputes, &c. of his are extant in John Fox's book of Martyrs.

13. His Objections against the Process of Robert Horne, bishop of Winchester, who had tendered the oath of supremacy to him a second time.

BONWICKE (AMEROSE), a Nonjuring clergyman of great piety and learning, son of the Rev. John Bonwicke, rector of Mickleham in Surrey, was born April 29, 1652, and educated at Merchant Taylors School; he was elected to St. John's College, Oxford, in 1668, where he was appointed librarian in 1670; B. A. 1673; M. A. March 18, 1675; was ordained deacon May 21, 1676; priest, June 6 (Trinity Sunday), 1680; proceeded B. D. July 21, 1682; and was elected master of Merchant Taylors School, June 9, 1680. In 1689, the college of St. John's petitioned the Merchant Taylors Company, that he might continue master of the school (which is a nursery for their college) for life; but at Christmas, 1691, he was turned out for refusing to take the oath of allegiance, and was afterwards for many years master of a celebrated school at Headley, near Leatherhead, in Surrey, where he had at one time the honour of having the poet Fenton for his usher, and Bowyer (who was afterwards the learned printer) for a scholar.

BOOTH (BARTON), a famous English actor, who chiefly excelled in tragedy, was born in the county palatine of Lancaster, 1681. At the age of nine years he was put to Westminster school, under the tuition of the famous Dr. Busby, where he soon discovered an excellent genius and capacity. He had a peculiar turn for Latin poetry, and had fixed many of the finest passages of the ancients so firmly in his memory, that he could repeat them; which he would do with such propriety of emphasis, and gracefulness of action, as to charm every body who heard him. Thence it was that when, according to custom, a Latin play was to be acted, one of the first parts was given to young Booth; who performed it in such a manner, as gained him universal applause, and particular respect from the doctor. This first gave him an inclination for the stage. His father intended him for the church; but when Barton reached the age of seventeen, and was about to be sent to the university, he stole away from school, and went over to Ireland in 1698, with Mr. Athbury, master of the company at Dublin. Here he was soon distinguished greatly by his theatrical abilities, especially

especially in tragedy, for which he seemed to be formed by nature; for he had a grave countenance and a good person, with a fine voice and a manly action. When he had been three seasons in Dublin, in which time he had acquired a great reputation, he resolved to return to England; which he accordingly did in 1701, and was recommended to Mr. Betterton, who behaved to him with great civility, and took him into his company. The first character in which he appeared on the English stage, was that of Maximus, in the tragedy of *Valentinian*; and it was scarce possible for a young actor to meet with a better reception than he had. The *Ambitious Step-mother* coming on soon after, he performed the part of Artaban, which added considerably to the reputation he had acquired, and made him esteemed one of the first actors. Nor was his fame less in all the succeeding characters which he attempted; but he shone with greatest lustre in the tragedy of *Cato*, which was brought on the stage in 1712. The reputation to which Booth was now arrived seemed to entitle him to a share in the management of the theatre; but this perhaps his merit would never have procured, had it not been through the favour of Lord Bolingbroke, who, in 1713, recalling all former licences, procured a new one, in which Booth's name was added to those of Cibber, Wilks, and Dogget. Dogget however was so much offended at this, that he threw up his share, and would not accept of any consideration for it; but Cibber tells us, he only made this a pretence, and that the true reason of his quitting was his dislike to Wilks, whose humour was become insupportable to him. When Booth came to a share in the management of the house, he was in the 33d year of his age, and in the highest reputation as an actor: nor did his fame as a player sink by degrees, as sometimes has happened to those who have been most applauded, but increased every day more and more. The health of Booth however beginning to decline, he could not act so often as usual; and hence became more evident the public favour towards him, by the crowded audiences his appearance drew, when the intervals of his distemper permitted him to tread the stage: but his constitution broke now very fast, and he was attacked with a complication of distempers, which carried him off May 10, 1733. His character as an actor has been celebrated by some of the best judges.

BOOTH (HENRY), Earl of Warrington and Baron Delamer of Dunham Masley, was a very distinguished person, and born of an ancient family, in 1651. He was knight of the shire for the county palatine of Chester, in several parliaments during the reign of Charles II.; and was very active in promoting the bill for excluding the Duke of York from the throne. He was extremely zealous against the Papists; and this circumstance, together with his constant and vigorous opposition to the arbitrary measures then prevailing, made him extremely obnoxious to the court. In 1684,
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by the death of his father, he became Lord Delamer; but, about this time, was committed close prisoner to the Tower of London. Being set at liberty, he was again committed, soon after the accession of James II. After some confinement, he was committed a third time, in July 1685; and, when official application from the peers was made, to know the reason, the king answered, That he stood committed for high treason, testified upon oath; and that orders were given to proceed against him according to law. He was brought to his trial, Jan. 1685-6; but, in spite of all efforts by Jefferies and the court, was unanimously acquitted. After this, he lived for some time, in a retired manner, at his seat at Dunham Massey; but, matters being at length ripe for the Revolution, he exerted himself for bringing about that great event, by raising forces and every other means. Soon after the Revolution, he was made a privy counsellor; chancellor and under treasurer of the exchequer; lord lieutenant and custos rotulorum of the county of Chester; which last offices, with that of privy counsellor, he held for life; the others, for only about a year. The reason appears to have been, that his conduct after the Revolution was a good deal displeasing to king William; inasmuch as he opposed the measures of the court, and was thought to wish for still farther retrenchments of regal prerogative. Mr. Walpole says, that "he was dismissed by king William to gratify the Tories," and it seems to have been so; for, though he was removed from the administration, it was thought necessary to confer on him some mark of royal favour. Accordingly, he was created earl of Warrington, April 17, 1690, with a pension of 2000*l.* per annum; and it was said, in the preamble of the patent for his earldom, that it was conferred on him, for his "great services in raising and bringing great forces to his Majesty, "to rescue his country and religion from tyranny and popery." He did not enjoy his new dignity long; for he died, Jan. 2, 1693-4, aged 41.

The works of Henry earl of Warrington were published 1694, in one vol. 8vo. and consist chiefly of speeches made by him in parliament, prayers used by him in his family, some short political tracts, and the case of William earl of Devonshire.

BORDONE (PARIS), an excellent Italian painter, was born at Venice, about the year 1512; and, being descended of a noble family, was brought up to letters, music, and other genteel accomplishments. He was a disciple of Titian, and flourished in the time of Tintoret; but was more commended for the delicacy of his pencil, than the purity of his outlines. He came into France to the court of Francis I. with whom he was in great favour and esteem; and for whom, besides abundance of histories, he made the portraits of several court ladies in so excellent a manner, that original nature was hardly more charming. From France he returned home

home to Venice, laden with honour and riches ; and, having acquired as much reputation in Italy as he had done abroad, died in 1587, aged 75 years.

BORELLI (**JOHN ALPHONSO**), a famous philosopher and mathematician, was born at Naples the 28th of January 1608. He was a professor of philosophy and mathematics in some of the most celebrated universities of Italy, especially at Florence and Pisa, where he became highly in favour with the princes of the house of Medicis ; but, having been engaged in the revolt of Messina, he was obliged to retire to Rome, where he spent the remainder of his life under the protection of Christina queen of Sweden, who honoured him with her friendship, and by her liberality towards him, softened the rigour of his fortune. He continued two years in the convent of the regular clergy of St. Pantaleon, called the Pious Schools, where he instructed the youth in mathematical studies. He died there of a pleurisy Dec. 31, 1679, in the 72d year of his age.

BORGARUTIUS (**PROSPER**), an eminent Italian physician, who lived in the sixteenth century, and published some works ; the first of which was a treatise of anatomy. He composed it in his native language ; and, finding it well received, translated it into Latin, with the addition of several new observations, which he had made while he taught anatomy at Padua. He not only communicated to the public the discoveries he had made by the dissection of bodies, but studied medicine also, and printed something on that subject. He took a journey to the court of France in 1567, and found at Paris the manuscript of the "*Chirurgia Magna*" of Vesalius. He bought it ; and then, correcting and digesting it into order, published it at Venice, 1569, in 8vo. The trouble he was involved in during the printing of his own treatise of anatomy, and the vexation he met with from the printers, made him in a fret take an oath, that he would never more have any thing to do with them. When he was got from under the press, he broke his word ; and in this compares himself to those women who, in the pains of child-birth, protest, they will never expose themselves to the like any more, nevertheless, when the pain is over, forget their protestations.

BORGIA (**CÆSAR**), a natural son of Pope Alexander VI. was a man of such conduct and character, that Machiavel has thought fit to propose him, in his famous book called "*The Prince*," as an original and pattern to all princes, who would act the part of wise and politic tyrants. What year he was born in, we do not find : but he was at his studies in the university of Pisa, when Alexander was elected Pope, which was in August 1492. Upon the news of

his father's advancement, he banished all thoughts of the private condition of life he had hitherto been in ; and, full of ambition and the highest notions, as if himself was to be made emperor of the world, he hastened directly to Rome. Alexander received him with formality and coldness, which, whether it was real or only affected, is not easy to determine. Cæsar however took it to be real ; and, greatly disgusted as well as disappointed, went immediately and complained to his mother Vanozza. Vanozza comforted him ; bid him not be cast down ; and told him, that she knew the Pope's mind better than any body, and for what reasons his holiness had given him that reception. In the mean time the court-flatterers solicited the Pope to make Cæsar a cardinal, which the Pope absolutely refused ; nevertheless, that he might not seem altogether forgetful of him, he created him archbishop of Valenza, a benefice which his holiness had enjoyed in his younger days. This preferment was by no means acceptable to Cæsar, yet he thought proper to take up with it ; since the Pope, he found, was determined to confer the best of his secular dignities on his eldest son Francis, who at that time was made duke of Gandia by Ferdinand king of Castile and Arragon.

Alexander VI. had five children by his mistress Vanozza ; Francis and Cæsar, already mentioned, two other sons, and a daughter named Lucretia. Francis was a gentleman of a fine disposition, of probity and real goodness, and in every respect quite opposite to his brother Cæsar ; but Cæsar seems to have possessed abilities superior to those of Francis : which made a certain historian say, " that Cæsar was great among the wicked, and Francis good among the great." Cæsar however was the mother's favourite, as having a temper and principles more conformable to her's : for which reason, at the time when Alexander was undetermined on which of these brothers he should bestow the cardinal's cap, Vanozza declared herself in favour of Cæsar, who was accordingly made a cardinal in the second year of Alexander's pontificate. From henceforward he acted in concert with his father, and was a great instrument in executing all the schemes of that most wicked Pope : for he had not the least grain of virtue or goodness in his make, nor was there any thing too atrocious for him to perpetrate, if it could but tend to make him a great and formidable tyrant ; for that was the sole object of his ambition. This put him upon the murder of his elder brother Francis, duke of Gandia. All the secular dignities, which then were much more coveted than the ecclesiastical, were heaped upon Francis ; and this obstructed Cæsar's projects so entirely, that he was resolved at all adventures to remove him. It was in the year 1497, that, hiring assassins, he caused him to be murdered, and thrown into the Tiber ; where his body was found some days after, full of wounds and extremely mangled. The Pope was afflicted to the last degree ; for though he made use of Cæsar

as the abler, he loved Francis as the better man. He caused therefore strict inquiry to be made after the murderers; upon which Vannoza, who for that and other reasons was justly suspected to be privy to the affair, went privately to the Pope, and used all the arguments she could, to dissuade him from searching any further. Some say, that she went so far as to assure his holiness, that if he did not desist, the same person, who took away his son's life, would not spare his own.

Cæsar, who now succeeded to his brother's fortunes and honours, began to be tired of ecclesiastical matters, and grew quite sick of the cardinalate, and therefore determined to throw it off as soon as possible, that he might have the greater scope for practising the excesses, to which his natural ambition and cruelty prompted him: for cruel as well as ambitious he was in the highest degree. It is incredible what numbers he caused to be taken off by poison or the sword; and it is notorious, that swarms of assassins were constantly kept in pay by him at Rome, for the sake of removing all who were either obnoxious or inconvenient to him. Getting rid of the cardinalate, he was soon after made duke of Valentinois by Lewis XII. of France: with whom he entered into a league for the conquest of the Milanese. From this time he experienced various turns of fortune, being sometimes very prosperous, sometimes much otherwise. He very hardly escaped dying of poison in the year 1503: for, having concerted with the pope a design of poisoning nine newly created cardinals at once, in order to possess their effects, the poisoned wine, destined for the purpose, was by mistake brought to and drunk by themselves. The pope died of it; but Cæsar, by the vigour of his youth, and the force of antidotes, after many struggles, recovered. He only recovered to outlive his fortune and grandeur, to see himself depressed, and his enemies exalted; for he was soon after divested of all his acquisitions, and sent a prisoner to Spain, in order to free Italy from an incendiary, and the Italian princes from those dangers, which his turbulent and restless spirit made them fear, even though he was unarmed. He escaped from thence, and got safe to Navarre to king John his brother-in-law, where he met with a very friendly reception. From hence he designed to go into France; and there, with the assistance of Lewis, to try if he could once more re-establish his fortune. But Lewis refused to receive him, not only because he and Spain had concluded a truce, but because they were also at enmity with the king of Navarre. Nay, the French king, in order to gratify Spain, had confiscated Cæsar's duchy of Valentinois, and taken away the yearly pension which he had from France. So that Cæsar, in a poor and abandoned condition, without revenue or territory, was forced to be dependent upon his brother-in-law, who was then at war with his subjects. Cæsar served as a volunteer in that war; and, while the armies were engaged in battle, and fighting under the walls of Vienna, was killed by the stroke of a giant.

This happened upon the 12th of March 1507. Cæsar Borgia took these words for his device, "Aut Cæsar aut nihil;" Cæsar or nothing.

BORLACE (Dr. EDMUND), son of Sir John Borlace, master of the ordnance, and one of the lords justices of Ireland, was born in the 17th century, and educated at the university of Dublin. Then he travelled to Leyden, where he commenced doctor of physic in 1650. He was afterwards admitted to the same degree at Oxford. At last he settled at Chester, where he practised physic with great reputation and success; and where he died in 1682. Among several books which he wrote and published, are, 1. *Latham Spaw in Lancashire: with some remarkable cases and cures effected by it.* London, 1670. 8vo. Dedicated to Charles earl of Derby. 2. *The Reduction of Ireland to the crown of England: with the governors since the conquest by king Henry II. ann. 1172, and some passages in their government. A brief account of the rebellion, ann. dom. 1641.* Also the original of the university of Dublin, and the college of physicians. Lond. 1675, in a large octavo. 3. *The History of the execrable Irish Rebellion. Brief Reflections on the earl of Castlehaven's memoirs of his engagement and carriage in the war of Ireland.*

BORLASE (WILLIAM), a very ingenious and learned writer, was of an ancient family in Cornwall, and born at Pendeen, in the parish of St. Just, Feb. 2, 1695-6. He was put early to school at Penzance, and in 1709 removed to Plymouth. March 1712-13, he was entered at Exeter college, Oxford; and, June 1719, took a master of arts degree. In 1720, he was ordained a priest; and, in 1722, instituted to the rectory of Ludgvan in Cornwall. In 1732, the lord chancellor King presented him to the vicarage of St. Just, his native parish; and this, with the rectory aforesaid, were all the preferments he ever had.

In the parish of Ludgvan were rich copper works, which abound with mineral and metallic fossils; and these, being a man of an active and inquisitive turn, he collected from time to time, and thence was led to study at large the natural history of his native county. He was struck at the same time with the numerous monuments of remote antiquity, that are to be met with in Cornwall; and, enlarging therefore his plan, he determined to gain as accurate an acquaintance as possible with the Druid learning, and with the religion and customs of the ancient Britons, before their conversion to Christianity. In 1750, he was admitted a fellow of the Royal Society; and, in 1753, published in folio at Oxford his "*Antiquities of Cornwall.*"

His next publication was, "*Observations on the ancient and present State of the Islands of Scilly, and their Importance to the Trade*"

Trade of Great Britain." Oxf. 1756, quarto. In 1758 came out his "Natural History of Cornwall." After these publications, he sent a variety of fossils, and remains of antiquity, which he had described in his works, to be repositied in the Ashmolean Museum; for which, and other benefactions of the same kind, he received the thanks of the university, in a letter from the vice-chancellor, Nov. 18, 1758; and, March 1766, the degree of doctor of laws. He died August 31, 1772, in his 77th year.

Besides his literary connections with many ingenious and learned men, he had a particular correspondence with Mr. Pope; and there is still existing a large collection of letters written by that poet to Dr. Borlase. He furnished Pope with many of the materials for forming his grotto at Twickenham, consisting of curious fossils; and there may at present be seen Dr. Borlase's name in capitals, composed of crystals, in the grotto.

BORRI (JOSEPH FRANCIS), a famous chemist, quack, and heretic, was a Milanese, and born in the beginning of the seventeenth century. He finished his studies in the seminary at Rome, where the Jesuits admired him as a prodigy for his parts and memory. He applied himself to chemistry, and made some discoveries; but, plunging himself into the most extravagant debaucheries, was obliged at last to take refuge in a church. This was in 1654. A little while after, he set up for a religious man; and, affecting an appearance of great zeal, lamented the corruption of manners which prevailed at Rome, saying, that the distemper was come to the height, and that the time of recovery drew near; a happy time, wherein there would be but one sheepfold on the earth, whereof the pope was to be the only shepherd.

He communicated to his confidants the revelations which he boasted to have received; but, after the death of Innocent X. finding that the new pope, Alexander XII. renewed the tribunals, and caused more care to be taken of every thing, he despaired of succeeding here; and therefore left Rome, and returned to Milan. He acted the devotee there, and by that means gained credit with several people, whom he caused to perform certain exercises, which carried a wonderful appearance of piety. He engaged the members of his new congregation to take an oath of secrecy to him; and when he found them confirmed in the belief of his extraordinary mission, he prescribed to them certain vows, by the suggestion of his angel, as he pretended. One of those vows was that of poverty; for the performance of which he caused all the money that every one had to be consigned to himself. The design of this crafty impostor was, in case he could get a sufficient number of followers, to appear in the great square of Milan, there to represent the abuses of the ecclesiastical and secular government, to encourage the people to liberty, and then, possessing himself of the city and country of Milan, to

purſue his conqueſts as well as he could. But his deſign miſcarried, by the imprifonment of ſome of his diſciples; and as ſoon as he ſaw that firſt ſtep of the inquiſition, he fled with all imaginable haſte. They proceeded againſt him for contumacy in 1659 and 1660; and he was condemned as an heretic, and burnt in effigy, with his writings, in the field of Flora, at Rome, on the 3d of January, 1661. He is reported to have ſaid, that “he never was ſo cold in his life as on the day that he was burnt at Rome;” a piece of wit, however, which has been aſcribed to ſeveral others. He had dictated a treatiſe on his ſyſtem to his followers; but took it from them as ſoon as he perceived the motions of the inquiſition, and hid all his papers in a nunnery. From thence they fell into the hands of the inquiſition, and were found to contain doctrines very abſurd, and very impious.

Borri ſtaid ſome time in the city of Straſburgh, to which he had fled; and where he found ſome aſſiſtance and ſupport, as well becauſe he was persecuted by the inquiſition, as becauſe he was reputed a great chemiſt. But this was not a theatre large enough for Borri; he went therefore to Amſterdam, where he made a great noiſe. Here he appeared in a ſtately and ſplendid equipage, and took upon him the title of Excellency: people flocke to him, as to the phyſician who could cure all diſeaſes; and propoſals were concerted for marrying him to great fortunes, &c. But the tables turned, and his reputation began to ſink; either becauſe his miracles, as Mr. Bayle ſays, no longer found any credit, or becauſe his faith could work no more miracles. In ſhort, he broke; and fled in the night from Amſterdam, with a great many jewels, and ſums of money, which he had pilfered. He went to Hamburgh, where Queen Chriſtina was at that time. He put himſelf under her protection, and perſuaded her to venture a great deal of money, in order to find out the philoſopher’s ſtone; which, as the reader will eaſily imagine, came to nothing. Afterwards he went to Copenhagen, and inſpired his Daniſh majeſty to ſearch for the ſame ſecret; by which means he acquired that prince’s favour ſo far, as to become very odious to all the great perſons of the kingdom. Immediately after the death of the king, whom he had put upon great expences in vain, he left Denmark for fear of being imprifoned, and reſolved to go into Turkey. Being come to the frontiers at a time when the conſpiracy of Nadaſti, Serini, and Frangi-pani, was diſcovered, he was taken for one of the accomplices, and ſecured; and his name was ſent to his Imperial Majeſty, to ſee if he was one of the conſpirators. The pope’s nuncio had audience of the emperor at the ſame time that this information arrived; and as ſoon as he heard Borri mentioned, he demanded, in the pope’s name, that the priſoner ſhould be delivered to him. The emperor conſented to it, and ordered, that Borri ſhould be ſent to Vienna; and afterwards, having firſt obtained from the pope a promiſe that he ſhould

should not be put to death, he sent him to Rome; where he was tried, and condemned to perpetual confinement in the prison of the inquisition. He made abjuration of his errors in the month of October 1672. Some years after he obtained leave to come out, to attend the Duke d'Elfrée, whom all the physicians had given over; and the unexpected cure he wrought upon him occasioned it to be said, that an arch-heretic had done a great miracle in Rome. It is said also, that the Queen of Sweden sent for him sometimes in a coach; but that after the death of that princess he went no more abroad, and that none could speak with him without special leave from the pope. The Utrecht Gazette, of the 9th of September, 1695, informed the public that Borri was lately dead in the castle of St. Angelo, being seventy-nine years of age.

Some pieces were printed at Geneva in 1681, which are ascribed to him: as, 1. Letters concerning Chemistry; and, 2. Political Reflections. The first of these works is entitled, "*La chiavi del gabinetto del cavagliere Gioseppe Francesco Borri Milanese*;" the second "*Istruzioni politicke, del cavagliere G. F. B. M. date al re di Danimarca*." We learn from the Life of Borri, that when he was at Strasburgh he published a letter which went all over the world. Two other of his letters are said to have been printed at Copenhagen, in 1699, and inscribed to Bartholinus; one of them, "*De ortu cerebri, et usu medico*;" the other, "*De artificio oculorum humores restituendi*." The "*Journal des Savans*," of the 2d of September, 1669, speaks fully of these two letters. König ascribes also another piece to him, entitled "*Notitia gentis Burrhorum*."

BORRICHIOUS, a very learned man, son of a Lutheran minister in Denmark, was born 1626. He was sent to the university of Copenhagen in 1644, where he remained six years, during which time he applied himself chiefly to physic. He taught publicly in his college, and acquired the character of a man indefatigable in labour, and of excellent morals. He gained the esteem of Caspar Brochman, bishop of Zealand, and of the chancellor of the kingdom; by the recommendation of whom he obtained the canonry of Lunden. He was offered the rectorship of the famous school of Helsing, but refused it, having formed a design of travelling and perfecting his studies in physic. He began to practise as a physician during a most terrible plague in Denmark, which made great havock in the capital city. The contagion being ceased, he prepared for travelling, as he intended; but was obliged to defer it for some time, Mr. Gerstorf, the first minister of state, having insisted on his residing in his house in the quality of tutor to his children. He continued in this capacity five years, and then set out upon his travels. Before his departure, he had the honour to be appointed professor in poetry, chemistry, and botany. He left Copenhagen in November 1660, and, after having visited several eminent physicians at Hamburgh, went to Holland,

where he continued a considerable time. He went from thence to the Low Countries, to England, and to Paris, where he remained two years. He visited also several other cities of France, and at Angers had a doctor's degree in physic conferred upon him. He afterwards passed the Alps, and arrived at Rome in October 1665, where he remained till March 1666. He returned to his native country in October the same year. The advantages which Borrichius reaped in his travels were very considerable, for he had made himself acquainted with all the learned men in the different cities through which he passed. At his return to Denmark he resumed his professorship, in the discharge of which he acquired great reputation for his assiduity and universal learning; and the books which he published are proofs thereof. He was made counsellor in the supreme council of justice in 1686, and counsellor of the royal chancery in 1689. This same year he had a severe attack of the stone, and the pain every day increasing, he was obliged to be cut for it. The operation, however, did not succeed; the stone being so big that it could not be extracted. He bore this affliction with great constancy till his death, which happened in October, 1690.

BORROMEO (CHARLES), a celebrated cardinal, was born in the year 1538, at the castle of Arona, in the duchy of Milan. His father, who was not only a man of illustrious birth, but of exemplary piety, gave his son an education suitable to the great prospects of promotion which his family connections presented; and the youth displayed very early a strong attachment to his literary studies. He did not long wait for promotion to the highest dignities of the church. His maternal uncle, Pope Pius IV. invited him to Rome, made him archbishop of Milan, and introduced him to the sacred college. Cardinal Borromeo was then only twenty-two years of age; but he conducted the affairs of the church with an ability that would have done honour to the most experienced ecclesiastic.

The Romans, at that time, were remarkable for indolence and ignorance. To induce them to aspire to a more honourable character, he instituted an academy consisting both of ecclesiastics and laymen, whom his munificence and example incited to study, and animated to virtue. The young cardinal, however, in the midst of a luxurious and ostentatious court, was carried away by the torrent. His palace, his furniture, and his equipage, were splendid; his table was sumptuous; his house was the favourite resort of men of rank and letters. His uncle, delighted with this magnificence, enabled him to support it. He was invested, soon after, with the dignities of grand penitentiary of Rome, archpriest of St. Mary Major, protector of several crowns, and of many religious and military orders, legate of Bologna, Romagna, and the marquisate of Ancona.

About this period was held the celebrated council of Trent. The reformation of the clergy was then an object of much discussion.

The

The cardinal was not content to suggest that reformation to others; he adopted it himself. He dismissed at once eighty of the principal officers of his household; he laid aside his robes of silk; and he submitted, once a week, to a day of voluntary fasting on bread and water. But he had a sense of duties far more important than mere austerity of life. Piety and virtue were to be inculcated by his instructions, as they so eminently were by his example. He established seminaries, colleges, and communities: his house, moreover, was a seminary of bishops. He reformed his clergy and the monasteries; founded establishments for the poor and orphans; for girls exposed to seduction, as well as for those already ruined, who were desirous to return to virtue. His zeal, however, while it was the admiration of all good men, was obnoxious to the hypocritical and wicked. The order of the Humilati, whom he wished to reform, were particularly irritated, and excited against him a detestable member of their society, named Farina, who fired a musquet at him while he was at evening prayer with his servants. The ball grazed his skin; but the cardinal, with the magnanimity which the Christian religion inculcates, forgave the assassin himself, and solicited for his pardon. The pope was inflexible; the wretched monk was executed; and the order suppressed. This execrable attempt, with the opposition he met with in other instances, was far from lessening the ardour of the indefatigable cardinal, who visited the deserted extremities of his diocese, abolished the excesses of the carnival, preached the gospel to his people, and constantly shone in the venerable and endearing characters of pastor and of father. In the dreadful ravages of a pestilence, he encouraged his priests to administer consolation to the diseased and dying; while he himself was assiduous in the same dangerous offices. He sold all his furniture, that he might administer, not spiritual consolation only, but medicine and nutriment, to the unhappy sufferers. If he thought that the Deity was to be appeased by processions, in which he himself assisted, with naked feet and a halter round his neck, let not the more enlightened protestant smile at the superstition: his piety and humanity were his own; his superstition that of the age in which he lived.

This great and good man died in the year 1584, in the 47th year of his age, with that sanctity that had adorned his life; having done more good to mankind in that short duration of it, than most of those whose years have approached to a century. His literary character is the least estimable part of this excellent man; yet his writings equally display the fervour of his piety, and the sincerity of his zeal. They consist of five volumes in folio, on theological and moral subjects, printed at Milan, in 1747. In the library of St. Sepulchre, in that city, thirty-one volumes of his letters are still preserved in manuscript, as an inestimable treasure; and the clergy of France have caused to be printed at their own expence the instructions which he drew up for the use of confessors.

If ever saint deserved canonization, it was Cardinal Charles Borromeo,

romeo, whom our English poet, of the same religion, might have immortalized with that excellent poet, who, like him, in the performance of his duty, and the cause of humanity, in the year 1720, braved all the terrors of pestilence and the grave:

“ Why drew Marfeilles’ good bishop purer breath,
 “ When Nature ficken’d, and each gale was death?”

Essay on Man, Ep. 1V.

And indeed Pope Paul V. did not neglect the memory of this ornament of his church, who was canonized by that pontiff in the year 1610.

BOS (JOHN BAPTIST DU), a celebrated member of the French Academy, was born at Beauvais, in the year 1670; and descended from wealthy and reputable parents, his father, Claude du Bos, being a merchant, and a considerable magistrate in that town. John Baptist was sent to Paris to finish his studies, and was admitted a bachelor of the Sorbonne in 1691. In 1695 he was made one of the committee for foreign affairs under Mr. Torcy, and was afterwards charged with some important transactions in Germany, Italy, England, and Holland. At his return to Paris, he was handsomely preferred, made an abbé, and had a considerable pension settled on him. He was chosen perpetual secretary of the French Academy; and in this situation died at Paris, upon the 23d of March, 1742. His principal works are, 1. Critical Reflections upon Poetry and Painting. 2. A critical History of the Establishment of the French Monarchy among the Gauls. 3. The Interests of England ill understood in the present War. 4. The History of the four Gordians, confirmed and illustrated by Medals. 5. The History of the League of Cambray, formed in 1708 against the Republic of Venice.

BOSCAWEN (EDWARD), a celebrated admiral of the eighteenth century, was the second surviving son of Hugh, late Lord Viscount Falmouth; and having entered early into the navy, was captain of the Shoreham, of twenty guns, in 1740, and distinguished himself as a volunteer under Admiral Vernon, Nov. 21, at the taking and destroying the fortifications of Porto Bello. At the siege of Carthage, in March 1740-1, he had the command of a party of seamen; who resolutely attacked and took a fascine battery of fifteen twenty-four pounders, though exposed to the fire of another fort of five guns, which they knew nothing of; and spiked up all those cannon by which General Wentworth complained the enemy had much galled him.

Lord Aubrey Beauclerk being killed, March 24, at the attack of Boca-chica, Captain Boscawen succeeded him in the command of the Prince Frederick, of seventy guns, and on the surrender of that castle, was entrusted with the care of it's demolition. May 14, 1742, he arrived at St. Helen's, with advice of Admiral Vernon's failing

sailing on a new expedition, which, however, proved abortive. In December following he married Frances, daughter of William Glanville, Esq. of St. Clere, in Kent, and the same year was elected member of parliament for Truro, in Cornwall, on the death of James Hammond, Esq. In 1744 he was made captain of the *Dreadnought*, of sixty guns; and on the 29th of April, soon after war had been declared against France, he took the *Medea*, a French man of war of twenty-six guns, and two hundred and forty men, commanded by M. Hoquart, being the first king's ship taken that war. In January 1744-5 he was one of the court-martial appointed to inquire into the conduct of Captain Mostyn; and during the rebellion, an invasion being apprehended, he commanded as commodore on board the *Royal Sovereign*, at the Nore.

In November 1746, being then captain of the *Namur*, of seventy-four guns, he chased into Admiral Anson's fleet the *Mercury*, formerly a French ship of war of 58 guns, but then serving as an hospital ship to M. D'Anville's squadron. On May 3, 1747, he signalized himself under the admirals Anson and Warren, in an engagement with a French fleet off Cape Finisterre, and was wounded in the shoulder with a musquet-ball. Here M. Hoquart, then commanding the *Diamant*, of 56 guns, again became his prisoner; and all the French ships of war, being ten in number, were taken. The same year, being elected for Saltash and Truro, he made his election for Truro. July 15, he was appointed rear-admiral of the blue, and commander in chief of the land and sea forces employed on an expedition to the East Indies. Nov. 4, he sailed from St. Helen's with six ships of the line, five frigates, and 2000 soldiers; and though the wind soon proved contrary, the admiral was so anxious of clearing the Channel, that he rather chose to turn to the windward, than put back. After refreshing his men some weeks at the Cape of Good Hope, where he arrived March 29, 1748, he made the island of Mauritius, belonging to the French, in lat. 20. S. in June 23. But, on reconnoitering the landing-place, and finding it impracticable, without great loss, it was determined, by a council of war, to proceed on the voyage, that not being the principal design of the expedition. July 29 he arrived at Fort St. David's, where the siege of Pondicherry being immediately resolved on, the admiral took the command of the army, and marched with them August 8, and on the 27th opened the trenches before the town; but the men growing sickly, the monsoons being expected, the chief engineer killed, and the enemy being stronger in garrison than the besiegers, the siege was raised October 6, and in two days the army reached Fort St. David's, Mr. Boscawen shewing himself in the retreat as much the general as the admiral. Soon after he had news of the peace, and had Madras delivered up to him by the French. April 1749, he lost in a violent storm his own ship, the *Namur*, and two more; but he himself providentially was on shore. In April 1750,

he arrived at St. Helen's in the Exeter, having in his absence been appointed rear admiral of the white. In June 1751 he was appointed one of the lords commissioners of the admiralty, and in July was chosen an elder brother of the Trinity House. In May, 1754, he was chosen a third time for Truro. Feb. 4, 1755, he was appointed vice-admiral of the blue; and on April 19 he sailed from Spithead with a strong fleet, in order to intercept the French squadron bound to North America. June 10, off Newfoundland, he fell in with the Alcide and Lys, of 64 guns each, which were both taken by the Dunkirk and Defiance, being the first action this war. On this occasion, M. Hoquart became a third time his prisoner. November 15 he arrived at Spithead with his prizes, and 1500 prisoners. In 1756 he commanded the squadron in the Bay, and in December was appointed vice-admiral of the white. In 1757 he again commanded in the Bay; and in 1758 was appointed admiral of the blue, and commander in chief of the expedition to Cape Breton. Feb. 15 he sailed from St. Helen's, and, in conjunction with General Amherst, took the important fortress of Louisbourg, &c. after a vigorous siege, July 27. November 1, the admiral arrived at St. Helen's with four ships, having fallen in, off Scilly, with six French ships from Quebec, which escaped him in the night; but in the chase one of them, the *Belliqueux*, of 64 guns, having carried away her fore-top-mast, was forced up Bristol Channel, where she was taken by the *Antelope*. December 12, on his coming to the House of Commons, the thanks of that august assembly, the greatest honour that can be done to any subject, were given him in his place by the speaker.

In 1759, being appointed to command in the Mediterranean, he sailed from St. Helen's April 14. The Toulon fleet, under M. de la Clue, having passed the Streights, with an intent to join that at Brest, the Admiral, then at Gibraltar, being informed of it by his frigates, immediately got under sail, and on August 18 saw, pursued, and engaged the enemy. His ship, the *Namur*, of 90 guns, having lost her main-mast, he instantly shifted his flag to the *Newark*, and after a sharp engagement took three large ships, and burnt two, in Lagos Bay. September 15, he arrived at Spithead with his prizes, and 2000 prisoners.

On December 8, 1760, he was appointed general of the marines, with a salary of 3000*l.* per ann. and was also sworn of his majesty's most honourable privy council.

In 1760 he commanded in the Bay, till relieved by Sir Edward Hawke, August 26; and January 10, 1761, died at his seat at Hatchland Park, near Guildford, of a bilious fever.

BOSSU (RENE LE). was born at Paris March the 16th, 1631. He began his studies at Nanterre, where he discovered an early taste for polite literature, and soon made surprizing progress in all the

valuable parts of learning. In 1649 he left Nanterre, was admitted a canon regular in the abbey of St. Genevieve, and, after a year's probation, took the habit in this abbey. Here he applied to philosophy and divinity, in which he made great proficiency, and took upon him priests orders in 1657; but, either from inclination, or in obedience to his superiors, he resumed the belles lettres, and taught polite literature in several religious houses. After twelve years, being tired of the fatigue of such an employment, he gave it up, with a resolution to lead a quiet and retired life. Here he published his "Parallel, or Comparison betwixt the Principles of Aristotle's Natural Philosophy, and those of Descartes." His intention in this piece was not to shew the opposition betwixt these two philosophers, but rather to make them agree, and to prove that they do not differ so much as is generally thought; yet this production of his was but indifferently received, either because these two philosophers differ too widely to be reconciled, or because Bossu had not made himself sufficiently acquainted with their opinions. The next treatise he published was that on epic poetry, which gained him great reputation: Boileau says it is one of the best compositions on this subject that ever appeared in the French language. Bossu having met with a piece written by St. Solin against this gentleman, he wrote a confutation of it, for which favour Boileau was extremely grateful; and it produced an intimate friendship betwixt them, which continued till our author's death, in March 1680.

BOSSUET (JAMES), bishop of Meaux, was born at Dijon, the 27th of September, 1627. He received the first rudiments of his education there, and in 1642 was sent to Paris, to finish his studies at the college of Navarre. In 1652 he received the degree of doctor of divinity, and soon after went to Metz, where he was made a canon. Whilst he resided here, he applied himself chiefly to the study of the Holy Scripture, and the reading of the fathers, especially St. Augustin. In a little time he became a celebrated preacher, and was invited to Paris, where he had for his hearers many of the most learned men of his time, and several persons of the first rank at court. In 1669 he was created bishop of Condom, and the same month was appointed preceptor to the dauphin; upon which occasion, and the applause he gained in the discharge of it, Pope Innocent XI. congratulated him in a very polite letter. When he had almost finished the education of this prince, he addressed to him his "Discours sur l'Histoire Universelle," which was published in 1681. About a year after he was made preceptor he gave up his bishopric, because he could not reside in his diocese, on account of his engagement at court. In 1680 the king appointed him first almoner to the dauphiness, and the year after gave him the bishopric of Meaux. In 1697 he was made counsellor of state, and the year following first almoner to the duchess of Burgundy. Nor did the learned

world honour him less than the court; for he had been admitted a member of the French Academy; and in 1695, at the desire of the Royal College of Navarre, of which he was a member, the king constituted him their superior.

The writings of Bossuet had gained him no less fame than his sermons. From the year 1655 he had entered the list against the Protestants; the most famous piece he wrote against them was his "*Refutation du Catechisme de Paul Ferri.*" In 1671 he wrote another, entitled "*L'Exposition de la Doctrine de l'Eglise Catholique sur les Matieres de Controverse.*" This had the approbation of the bishops of France, as well as of the prelates and cardinals of Rome. Innocent XI. wrote him two letters on the subject, and the work was translated into most of the European languages: M. l'Abbé Montaign was the author of the English translation. He brought back several to the Romish church who had embraced the Protestant religion; and it was for the benefit of such, that in 1682 he published his "*Traité de la Communion sous les deux Especes,*" and his "*Lettre Pastorale aux Nouveaux Catholiques.*" In 1686 he published his "*Histoire des Eglises Protestantes;*" for which, as well as several other of his writings, he was attacked by Messrs. Jurieu, Burnet, Basnage, and several other Protestant ministers. He always distinguished himself as a zealous advocate for the Catholic religion; and so great was his desire to bring about a re-union of the Protestants with the church of Rome, that for this purpose he voluntarily offered to travel into foreign countries. He formed several schemes for this purpose, which were approved of by the church of Rome, and might perhaps have had some success, had not the succeeding wars prevented his putting them in execution.

There are extant of his several very celebrated funeral orations, particularly those on the queen-mother of France in 1667, on the queen of England 1669, on the dauphiness 1670, on the queen of France 1683, on the princess palatine 1685, on chancellor Le Tellier 1686, on the prince de Conde Lewis de Bourbon 1687. Nor, amidst all the great affairs in which he was employed, did he neglect the duty of his diocese. The "*Statuts Synodaux,*" which he published in 1691, and several other of his pieces, shew how attentive he was to maintain regularity of discipline; and this he did with so much affability and discretion, as rendered him universally loved and respected. After having spent a life in the service of the church, he died at Paris, April 12, 1704.

BOTT (THOMAS), an English clergyman of ingenuity and learning, was descended from an ancient family in Staffordshire, and born at Derby, where his father was a mercer, in 1688. His grandfather had been a major on the parliament side in the civil wars: his father had diminished a considerable paternal estate by gaming; but his mother, being a notable woman, contrived to give a good education

cation to six children. Thomas, the youngest, acquired his grammatical learning at Derby, had his education among the Dissenters, and was appointed to preach to a Presbyterian congregation at Spalding in Lincolnshire. Not liking this mode of life, he removed to London at the end of Queen Anne's reign, with a view of preparing himself for physic; but, changing his measures again, he took orders in the church of England, soon after the accession of George I. and was presented to the rectory of Winburg in Norfolk. About 1725 he was presented to the benefice of Reymerton, in 1734 to the rectory of Spixworth, and in 1747 to the rectory of Edgefield, all in Norfolk. About 1750 his mental powers began to decline, and at Christmas 1752 he ceased to appear in the pulpit. He read henceforward only for amusement, and the last book perused by him was "The Bachelor of Salamanca." He died at Norwich, September 23, 1754. His publications were, 1. *The Peace and Happiness of this World the immediate Design of Christianity*, on Luke ix. 56. 2. *A second Tract in Defence of this*. 3. *The principal and peculiar Notion of a late Book, entitled, The Religion of Nature delineated, considered and refuted*. 4. *A Visitation Sermon, preached at Norwich*. 5. *A 30th of January Sermon, preached at Norwich*. 6. *Remarks upon Butler's 6th Chapter of the Analogy of Religion, &c.* 7. *Answer to the first Volume of Warburton's Divine Legation of Moses*.

BOUCHARDON (EDMUND), a French sculptor, was the son of a sculptor and architect, and born at Chaumont in Bassigni, 1698. He was drawn by an irresistible passion for these two arts, but confined himself at length to the former. After having passed some time at Paris, under the younger Couffou, and carried the prize at the academy in 1722, he was sent to Rome at the king's expence. Upon his return from Italy, where his talents had been greatly perfected, he adorned Paris with his works: a list of them may be seen in a life of him, published in 1762, 12mo, by the Count de Caylus. In 1744 he obtained a place in the academy, and two years after a professorship. He died in 1762, a loss to arts, and much lamented; for he is described as a man of a fine, exalted, disinterested spirit, and of most amiable manners. Music was his object in the hours of recreation, and his talents in this way were very considerable.

BOUCHER (JOHN), one of those preachers of the gospel, who, to their shame, have disgraced it, by applying it the purposes of faction, and to inflame men to war, instead of persuading them to peace. He was a doctor of the Sorbonne, and curate of St. Bennet, at Paris; and in the time of the league was a most seditious and furious agent among the rebels. Their first assembly was held in his apartment, in the college of Fortet, in the year 1585. It was he who, by ordering the alarm-bell to be rung in the church on the 2d of September, 1587, contributed more than any body else to a commo-

tion of the people, the consequences of which were so ignominious to Henry III. The success of that day made him more insolent; and the next he preached violently against the person of the king, and against his counsellors. He did more than preach, he wrote; and published, among other things, a discourse on the justice of deposing Henry III.

After the death of that prince he was still more impudent, because he could then screen himself under a pretence that the successor was actually and notoriously a Huguenot. The pretence failed him, to his great grief no doubt, when Henry IV. professed himself a Roman Catholic: nevertheless, that he might not want an object for his factious and mutinous spirit, he persisted in his opinion; and published nine sermons to prove, that the abjuration of the Bearnois, so he insolently called Henry, from his being born in Bearn, was but a feint, and that his absolution was void. His sermons and libels were burnt, when the Parisians submitted to Henry; but he continued in the party of the Leaguers, and retired into the Netherlands with the Spanish garrison, which had been at Paris during the League. They marched out upon the 22d of March, 1594. Boucher obtained a canonry at Tournay, and died dean of the chapter of that city fifty years after; "but very much altered in his humour," says Mezeray, "being as zealous a Frenchman among foreigners, as he had been a furious Spaniard in France." This was but natural and consistent; for provided there was any thing to exercise a restless and turbulent spirit, what signified it to Boucher what it was?

BOUHOURS (DOMINICK), a celebrated French critic, was born at Paris, 1628; and has by some been considered as a proper person to succeed Malherbe, who died about that time. He was entered into the society of Jesuits at sixteen, and appointed to read lectures upon polite literature in the college of Clermont, at Paris, where he had studied; but he was so incessantly attacked with the head-ach, that he could not pursue the destined task. He afterwards undertook the education of two sons of the duke of Longueville, which he discharged with great applause. The duke had such a regard for him, that he would needs die in his arms; and the "Account of the pious and Christian Death" of this great personage, was the first work which Bouhours gave the public. He was sent to Dunkirk to the popish refugees from England; and, in the midst of his missionary occupations, found time to compose and publish books. Among these were "Entretiens d'Ariste et d'Eugene," or, "Dialogues between Aristus and Eugenius;" a work of a critical nature, and concerning the French language. His book was printed no less than five times at Paris, twice at Grenoble, at Lyons, at Brussels, at Amsterdam, at Leyden, &c. and embroiled him with a great number of censors, with Menage in particular, who, however, lived in friendship with our author before and after. There is a passage in this
work,

work, which gave great offence in Germany; and that is, where he makes it a question, whether "a sermon could be a *bel esprit*?" The fame of it, however, and the pleasure he took in reading it, recommended Bouhours so effectually to the celebrated minister Colbert, that he trusted him with the education of his son, the marquis of Segnelai. He wrote afterwards several other works in French; the chief of which are, 1. *Remarks and Doubts upon the French Language*. 2. *Dialogues upon the Art of thinking well in Works of Genius*. 3. *The Life of St. Ignatius*. 4. *The Life of St. Francis Xavier, Apostle of the Indies and Japan*. This last work was translated into English by Mr. Dryden, and published in London, in 1688, with a dedication prefixed to King James the Second's Queen. To the above may be added, "*Ingenious Thoughts of the Ancients and Moderns; Ingenious Thoughts of the Fathers of the Church; Translations of many Books of Devotions; and, at last, of the New Testament itself.*"

He died at Paris, in the college of Clermont, upon the 27th of May, 1702; after a life spent, says Moreri, under such constant and violent fits of the head-ache, that he had but few intervals of perfect ease.

BOULAI (*CÆSAR EGASSE DU*), register and historiographer of the university of Paris, was born in the village of St. Ellier, in the Lower Maine; and afterwards became professor of rhetoric in the college of Navarre. He published a treatise of rhetoric, entitled, "*Speculum Eloquentiæ*," which was valued. His "*Thesaurus Antiquitatum Romanarum*" came out in folio, at Paris, 1650. Several law cases of his composing have been published, relating to the differences which arose concerning the election of the officers of the university, and such like matters. These works shew his zeal for letters, and the great knowledge he had of the usages and customs of that university. But the work for which he ought chiefly to be remembered is, "*The History of the University of Paris*," which he published in six volumes folio. The first part of it appeared in 1665, but it seems was disapproved; for we find "*A Censure of the Theological Faculty at Paris*," published upon it in 1667, which was answered by Du Boulai the same year. The impression of it was stopped for some time; but the commissioners appointed to examine what was already printed, and the author's design, reported, that nothing could reasonably hinder the impression from being continued. Du Boulai died upon the 16th of October, 1678.

BOULAINVILLIERS (*HENRY DE*), lord of St. Saïse, and an eminent French writer, was descended from a very ancient and noble family, and born at St. Saïse in 1658. His education was among the fathers of the oratory; where he discovered from his infancy those uncommon abilities for which he was afterwards distinguished.

tinguished. He applied himself principally to the most useful of all studies, the study of history; and his performances in this way are numerous and considerable. He was the author of "A history of the Arabians;" "Fourteen letters upon the ancient parliaments of France;" "A history of France to the reign of Charles VIII.;" "The state of France, with historical memoirs concerning the ancient government of that monarchy to the time of Hugh Capet." He died at Paris in 1722, and after his death was published his "Life of Mahomet," which has made him pass for no very good believer. He is supposed to have meant ill to Revelation in this work, which is looked upon rather as an apology for Mahomet, than a life of him; and from this motive he is thought to have defended that impostor farther, and to have placed him in a more advantageous light, than any historical testimonies can justify. It is very certain, that both Mahomet and his religion have been shamefully abused and misrepresented by the greater part of those who have written about them; and it is well known, that the learned Adrianus Relandus, who never was suspected of any disaffection to Christianity, wrote his book "*De religione Mohammedica*," to vindicate them from such injurious misrepresentations. Why might not the same love of truth, and desire to render unto every man his due, move our author to undertake the same task? It is to be observed, that this life of Mahomet is not entirely finished by Bou-lainvilliers; who, as we learn from an advertisement prefixed to the Amsterdam edition of 1730, 8vo, died while he was employing himself upon the last years of it.

BOULANGER (NICHOLAS-ANTHONY), a very singular Frenchman, was born at Paris in 1722, and died there in 1759, aged only 37. He is said to have come out of the college of Beauvais almost as ignorant as he entered into it; but, struggling hard against his unaptness to learn, he at length overcame it. At seventeen, he began to study mathematics and architecture; and, in three or four years made such a progress, as to be useful to the Baron of Thiers, whom he accompanied to the army, in quality of engineer. Afterwards he had the supervision of the highways and bridges; and he executed several public works in Champagne, Burgundy, and Lorrain. The author from whom we extract this account of him writes, that in this province a terrible spirit discovered itself in him, which he himself did not suspect before; and this was, it seems, the spirit of "thinking philosophically." In cutting through mountains, directing and changing the courses of rivers, and in breaking up and turning over the strata of the earth, he saw a multitude of different substances, which (he thought) evinced the great antiquity of it, and a long series of revolutions which it must have undergone. From the revolutions in the globe, he passed to the changes that must have happened in the manners of men,

men, in societies, in governments, in religion; and he formed many conjectures upon all these. To be farther satisfied, he wanted to know what, in the history of ages, had been said upon these particulars; and, that he might be informed from the fountain-head, he learned first Latin, and then Greek. Not yet content, he plunged into Hebrew, Syriac, Chaldaic, and Arabic; and acquired, says our author, so immense an erudition, that, if he had lived, he would have been one of the most learned men in Europe.

His works are, 1. "*Traité du Despotisme Oriental*," in two vols. 12mo.; a very bold work, but not so bold and licentious as, 2. "*L'Antiquité dévoilée*," in three vols. 12mo. This was posthumous. There is, 3. another work, entitled, "*Le Christianisme démasqué*," in 8vo. But it is not certain that he was the author of this. 4. He furnished to the "*Encyclopedie*" the articles "*Déluge, Corvée, and Société*." 5. He left behind him in MS. a Dictionary, which may be regarded as a concordance in ancient and modern languages.

BOULTER (HUGH), D. D. born in or near London, of reputable and wealthy parents, was educated at Merchant Taylors school; and, before the Revolution, was thence admitted a commoner of Christ Church in Oxford. Some time after he was chosen a demy of Magdalen College, at the same election with Addison and Dr. Wilcox. From the merit and learning of the persons elected, this was commonly called by Dr. Hough, president of the college, "*the Golden Election*." He afterwards became fellow of the same college, in which station he continued in the university till he was invited to London by Sir Charles Hedges, principal secretary of state, in 1700, who made him his chaplain, and recommended him to Tenison, archbishop of Canterbury; but his first preferments were owing to the Earl of Sunderland, by whose interest and influence he was promoted to the parsonage of St. Olave in Southwark, and the archdeaconry of Surry. Here he continued discharging very faithfully and diligently every part of his pastoral office, till he was recommended to attend George I. as his chaplain, when he went to Hanover in 1719. He had the honour to teach prince Frederick the English language; and by his conduct he so won the king's favour, that he promoted him to the deanery of Christ Church, and the bishopric of Bristol in the same year.

As he was visiting his diocese five years afterwards, he received a letter from the secretary of state, acquainting him, that his majesty had nominated him to the bishopric of Armagh, and primacy of Ireland. This honour he would gladly have declined, and desired the secretary to use his good offices with his majesty to excuse him from accepting it. Ireland happened to be at this juncture in a great flame, occasioned by Wood's ruinous project; and the ministry thought the bishop would greatly contribute to quench it by

his judgment, moderation, and address. The king therefore laid his absolute commands upon him, to which he submitted but with some reluctance. As soon as he had taken possession of the primacy, he began to consider that country, in which his lot was cast for life, as his own; and to promote it's true interest with the greatest zeal and assiduity. He often said, "he would do all the good to Ireland he could, tho' they did not suffer him to do all he would." The scarcity of silver coin in Ireland was excessively great, occasioned by reducing the value of gold coin in England, and the ballance of trade, which lay against them. To remedy this inconvenience, the primate supported a scheme at the council table, to bring gold and silver nearer to a par in value, by lowering that of the former, which was carried into execution. The populace, encouraged by some dealers in exchange, who were the only losers by the alteration, grew clamorous, and laid the ruin of their country (as they called it) at the primate's door. But, conscious of his own integrity, he despised the foolish noise: experience evinced the utility of the project; the people in a short time recovered their senses; and he soon rose to the greatest height of popularity.

In June 1742. he made a visit to his native country, died in London the September following, and was buried in Westminster abbey. His deportment was grave, his aspect venerable, his temper meek and humble, and hardly to be ruffled by the most trying provocations. He was an undissembled patron of liberty, both civil and religious; his benevolence and charity were such as will be the admiration and blessing of the present times, and of posterity. His learning was universal, yet he left no remains of it to the public, except some occasional sermons, and charges to his clergy.

In 1729, there was a great scarcity; the poor were reduced to a miserable condition, and the nation was threatened with famine and pestilence. The primate distributed vast quantities of grain through several parts of the kingdom; directed all the vagrant poor that crowded the streets of Dublin, to be received into the poor-house, and there maintained them at his private expence, until the following harvest brought relief. In the latter end of 1740, and the beginning of 1741, Ireland was again afflicted with a great scarcity; and the prelate's charity was again extended, though with more regularity than before. The poor were fed in the work-house twice every day, according to tickets given out by persons entrusted, the number of which amounted to 732,314: and it appeared that 2500 souls were fed there every morning and evening, mostly at the primate's expence.

When the scheme for opening a navigation by a canal from Lough-Neagh to Newry was proposed in parliament in 1729, the primate patronized it with all his interest; and when the bill was passed, and the work set about, he was very instrumental in carrying it on with effect. One part of the design was to bring coals from
thence

thence to Dublin, and the coal mines were in the fee-lands of Armagh, which were then leased out to a tenant. The primate, fearing the lessee might be exorbitant in his demands, purchased the lease at a great expence, in order to accommodate the public. He also gave timber out of his woods to carry on the work; and often advanced his own money, without interest, for the same purpose. He gave and settled a competent stipend on an assistant curate at Drogheda, a large and populous town in his diocese; where the cure was too burthensome for one clergyman, and the revenues of the church were not sufficient to maintain two. He maintained several sons of his poor clergy at the university. He erected and endowed hospitals, both at Drogheda and Armagh, for the reception of clergymen's widows; and settled a fund for putting out their children apprentices. He built a stately market-house at Armagh, at the expence of above 800*l*. He subscribed 50*l*. per ann. to Dr Stevens's hospital in Dublin, for the maintenance and cure of the poor; and furnished one of the wards for the reception of patients at a considerable expence. His charities, for augmenting small livings, and buying of glebes, amounted to upwards of 30,000*l*. besides what he devised by his will for the like purposes in England. He was the main instrument of obtaining a royal charter for the "incorporated society for promoting English Protestant schools in Ireland," of which he was vice-president and treasurer. He paid all the fees for passing the charter, out of his own purse; subscribed 23*l*. per ann. and afterwards paid upwards of 400*l*. towards the building of a working school on the lands of Santry, near Dublin. Besides this, the society were often obliged to him for their necessary support, who, to his annual and occasional benefactions, frequently added that of being their constant resource in all emergencies.

BOURCHIER, or BOWSCHYRE, or BOWCER (THOMAS), archbishop of Canterbury in the successive reigns of Henry VI. Edward IV. Edward V. Richard III. and Henry VII. was son of William Bouchier Earl of Ewe in Normandy, and the Countess of Stafford, and brother of Henry Earl of Essex. He had his education at Oxford, and was chancellor of that university three years, viz. from 1434 to 1437. His first dignity in the church was that of dean of St. Martin's in London; from which, on the ninth of March 1434, he was advanced, by Pope Eugenius IV. to the see of Worcester: but his consecration was deferred to the twentieth of April 1435, by reason (as is supposed) of a defect in age. He had not sat a full year before he was elected by the monks of Ely bishop of that see, and confirmed therein by the pope; but the king, refusing his consent, Bouchier did not dare to comply with the election, for fear of incurring the censure of the laws, which forbade, under very severe penalties, the receiving the pope's bull without the king's leave. Nevertheless, seven or eight years after, the see of Ely still

continuing vacant, and the king consenting, he was translated thither, the twentieth of December 1443. The author of the *Historia Eliensis* speaks very disadvantageously of him during his residence on that see, which was ten years twenty-three weeks and five days. At last he mounted to the pinnacle of church preferment, being elected archbishop of Canterbury, in the room of John Kemp, the 23d of April 1454. This election was the more remarkable, in that the monks were left entirely to their liberty of choice, without any interposition either from the crown or the papal chair. On the contrary, Pope Nicolas Vth's concurrence being readily obtained, the archbishop was installed with great solemnity. In the month of December following, he received the red hat from Rome, being created cardinal-priest of St. Cyriacus in Thermis. The next year, he was made Lord High Chancellor of England, but resigned that office in October the year following. Soon after his advancement to the see of Canterbury, he began a visitation in Kent, and made several regulations for the government of his diocese. He likewise published a constitution for restraining the excessive abuse of papal provisions. This archbishop deserved highly of the learned world, for being the principal instrument in introducing the noble art of printing into England. He was strangely imposed upon by the specious pretences of Richard Duke of Gloucester, when he undertook to persuade the queen to deliver up the Duke of York, her son, into the protector's hands. He presided over the church thirty-two years, in the most troublesome times of the English government. This great prelate performed the marriage ceremony between Henry VII. and the daughter of Edward IV. And he had the happiness to be contemporary with many prelates of the most distinguished birth in the English history. He was certainly a man of good learning; though nothing written by him has come down to us, if we except a few synodical decrees. Dart tells us, he founded a chantry, which was afterwards surrendered to King Henry VIII. Archbishop Bourchier died at his palace of Knowle, on Thursday the thirtieth of March 1486.

BOURDALOUE (Louis), justly esteemed the best preacher France ever produced, was born in Bourges, in August 1632, and entered into the society of the Jesuits in Nov. 1648. After having taught rhetoric, philosophy, and divinity, the uncommon talents which he discovered for the pulpit determined the society to set him apart for that service. The high reputation he quickly acquired, as a preacher, in the country, induced his superiors to send for him to Paris in 1669. He preached during the course of that year in their church of St. Louis, where he shone with more lustre than ever. In Advent 1670, he began to appear at court, where his discourses were often listened to afterwards with the highest satisfaction. Upon the revocation of the edict of Nantz, the king very prudently

prudently made choice of him to preach the Catholic doctrine to the new converts in Languedoc. The latter part of his life he consecrated to the service of the hospitals, the poor and the prisoners, and, by his pathetic discourses and engaging manner, procured for them very bountiful alms. He died in May 1704.

BOURDELOT (JOHN), was a learned French critic, who has distinguished himself in the republic of letters, by writing notes upon Lucian, Petronius, and Heliodorus. He lived at the end of the sixteenth, and in the beginning of the seventeenth century; was of a good family of Sens, and educated with great care. He applied himself to the study of the belles lettres and of the learned languages; and he passed for a great connoisseur in the oriental tongues, and in the knowledge of manuscripts. These pursuits did not hinder him from being consummate in the law. He exercised the office of advocate to the parliament of Paris in 1627, when Mary of Medicis, hearing of his uncommon merit, made him master of the requests. He died suddenly at Paris in 1638. His notes and emendations upon Lucian were published at Paris, with that author, in folio, 1615; Heliodorus, with his notes, in 1619, 8vo.; and his notes on Petronius were printed with that author at Amsterdam in 1663, 12mo. Fabricius calls his notes on Lucian short and learned, and speaks of Bourdelot, as then a young man. Besides these, he wrote, as Moreri tells us, an "Universal History," "Commentaries on Juvenal," "A Treatise on the Etymology of French Words," and many other works, which were never published.

There was also Abbé Bourdelot, his sister's son, who changed his name from Peter Michon to oblige his uncle; and whom he took under his protection, and educated as his own son. He was a very celebrated physician at Paris, who gained great reputation by a treatise upon the Viper, and several other works. He died there Feb. 9, 1685, aged 76.

BOURDON (SEBASTIAN), an eminent French painter, was born at Montpellier in 1610, and had a genius so fiery, that it would not let him reflect sufficiently, nor study the essentials of his art so much, as was necessary to render him perfect in it. He was seven years in Rome, but obliged to leave it before he had finished his studies, on account of a quarrel. However, he acquired so much reputation by his works, both in landscape and history, that, upon his return to France, he had the honour of being the first who was made rector of the royal academy of painting and sculpture at Paris. The fine arts being interrupted by the civil wars in France, he travelled to Sweden, where he stayed two years. He was very well esteemed, and nobly presented, by that great patroness of arts and sciences, queen Christina, whose portrait he made. He succeeded

better

better in his landscapes, than in his history-painting. His pieces are seldom finished; and those that are so, are not always the finest. He once laid a wager with a friend, that he painted twelve heads after the life, and as big as the life, in one day. He won it; and these heads are said to be not the worst things he ever did. He drew a vast number of pictures. His most considerable pieces are, "The Gallery of M. de Bretonvilliers," in the isle of Notre-Dame; and "The seven Works of Mercy," which he etched by himself. But the most esteemed of all his performances is, "The Martyrdom of St. Peter," drawn for the church of Notre-Dame: it is kept as one of the choicest rarities of that cathedral. Bourdon was a Calvinist; much valued and respected, however, in a popish country, because his life and manners were good. He died in 1673, aged 54.

BOURGET (Dom. JOHN), was born at the village of Beaumains near Falaise, in the diocese of Seez, in 1724. He was educated at the grammar-school at Caen, whence he was removed to that university, and pursued his studies with great diligence and success till 1745, when he became a Benedictine monk of the abbey of St. Martin de Seez. Some time after this, Dom. Bourget was appointed prior claustral of the said abbey, and continued six years in that office, when he was nominated prior of Tiron en Perche: whence being translated to the abbey of St. Stephen at Caen, in the capacity of sub-prior, he managed the temporalities of that religious house during two years, as he did their spiritualities for one year longer; after which, according to the custom of the house, he resigned his office. His superiors, sensible of his merit and learning, removed him thence to the abbey of Bec, where he resided till 1764. He was elected an honorary member of the society of Antiquaries of London, Jan. 10, 1765; in which year he returned to the abbey of St. Stephen and Caen, where he continued to the time of his death. These honourable offices, to which he was promoted on account of his great abilities, enabled him not only to pursue his favourite study of the history and antiquities of some of the principal Benedictine abbeys in Normandy, but likewise gave him access to all their charters, deeds, register-books, &c. &c. These he examined with great care, and left behind him in MS. large and accurate accounts of the abbeys of St. Peter de Jumieges, St. Stephen, and the Holy Trinity at Caen (founded by William the Conqueror and his queen Matilda), and a very particular history of the abbey of Bec. These were all written in French. The "History of the Royal Abbey of Bec" (which he presented to Dr. Ducarel in 1764) is only an abstract of his larger work. The death of our worthy Benedictine (which happened on New-year's day 1776) was occasioned by his unfortunate neglect of a hurt he got in his leg by falling

ling down two or thret steps in going from the hall to the cloister of the abbey of St. Stephen at Caen.

BOURIGNON (*ANTOINETTE*) a famous enthusiastic of the female sex, was born Jan. 13, 1616, at Lisle in Flanders. She came into the world so very deformed, that a consultation was held in the family some days about stifling her as a monstrous birth. But if she sunk almost beneath humanity in her exterior, her interior seems to have been raised as much above it. For, at four years of age, she not only took notice that the people of Lisle did not live up to the principles of christianity which they professed, but was thereby disturbed so much, as to desire a removal into some more christian country. Her progress was suitable to this beginning. Her parents lived a little unhappily together, Mr. Bourignon using his spouse with too much severity, especially in his passion: upon which occasions, Antoinette endeavoured to soften him by her infant embraces, which had some little effect; but the mother's unhappiness gave the daughter an utter aversion to matrimony. This falling upon a temper strongly tinged with enthusiasm, she grew a perfect devotee to virginity, and became so immaculately chaste, that, if her own word may be taken, she never had, in all her life, not even by temptation or surprise, the least thought unworthy of the purity of the virgin state: nay, she possessed the gift of chastity in so abundant a manner, that it overflowed upon those that were with her; her presence and her conversation shed an ardour of continence, which created an insensibility to the pleasures of the flesh. She felt a peculiar relish in thus growing free from sense, and in that state of exaltation soon began to conceive herself elevated above nature.

Her father, however, had no notion of these abstractions; he considered her as a meer woman, and, having found an agreeable match, promised her in marriage to a Frenchman. Easter-day, 1636, was fixed for the nuptials; but, to avoid the execution, the young lady fled, under the disguise of an hermit, but was stopped at Blacon, a village of Hainault, on suspicion of her sex. It was an officer of horse quartered in the village who seized her; who observed something extraordinary in her, and mentioning her to the archbishop of Cambray, that prelate came to examine her, and sent her home. But being pressed again with proposals of matrimony, she ran away once more; and, going to the archbishop, obtained his licence to set up a small society in the country, with some other maidens of her taste and temper. That licence however was soon retracted, and Antoinette obliged to withdraw into the country of Liege; whence she returned to Lisle, and passed many years there privately in devotion and great simplicity. When her patrimonial estate fell to her, she resolved at first to renounce it; but, changing her mind, she took possession of it; and as she was satisfied with a
few

few conveniences, she made little expence; and bestowing no charities, her fortune increased apace.

This being observed by one John de Saulieu, the son of a peasant, he resolved to make his court to her; and, getting admittance under the character of a prophet, insinuated himself into the lady's favour by devout acts and discourses of the most refined spirituality. At length he declared his passion, modestly enough at first, and was easily checked; but finding her intractable, he grew rougher at last, and so insolent as to threaten to murder her if she would not comply. Upon this she had recourse to the provost, who sent two men to guard her house; and in revenge Saulieu gave out, that she had promised him marriage, and even bedded with him. But, in conclusion, they were reconciled; he retracted his slanders, and addressed himself to a young devotee at Ghent, whom he found more tractable. However, this did not free her from other amorous vexations.

The parson's nephew of St. Andrew's parish near Lisle fell in love with her; and as her house stood in the neighbourhood, he frequently environed it, in order to force an entrance. Our recluse threatened to quit her post, if she was not delivered from this troublesome suitor. The uncle drove him from his house: upon which he grew desperate, he sometimes discharged a musquet through the nun's chamber, giving out that she was his espoused wife. This made a noise in the city; the devotees were offended, and threatened to affront Bourignon, if they met her in the streets. At length she was relieved by the preachers, who published from their pulpits, that the report of the marriage was a scandalous falsehood.

Some time afterwards she quitted her house, and put herself as governess at the head of an hospital, where she locked herself up in the cloyster in 1658, having taken the order and habit of St. Austin. But here again, by a very singular fate, she fell into fresh trouble. Her hospital was found to be infected with sorcery so much, that even all the little girls in it had an engagement with the devil. This gave room to suspect the governess; who was accordingly taken up by the magistrates of Lisle, and examined; but nothing could be proved against her. However, to avoid further prosecutions, she thought fit to decamp, and fled to Ghent in 1662: where she no sooner was, than God, it seems, revealed great secrets to her.

Be that as it will, it is certain, that about this time she acquired a friend at Amsterdam, who proved always faithful to her as long as he lived, and left her a good estate at his death: his name was Mr. de Lort: he was one of the fathers of the oratory, and their superior at Mechlin, and was director also of an hospital for poor children. This proselyte was her first spiritual birth, and is said to have given her the same kind of bodily pangs and throes as a natural labour, which was the case also with her other spiritual children; and she perceived more or less of these pains, according as the

truths which she had declared operated more or less strongly on their minds. Whence another of her disciples, a certain archdeacon, talking with Mr. de Lort before their mother on the good and new resolution which they had taken, the latter observed, that her pains were much greater for him than for the former: the archdeacon, looking upon de Lort, who was fat and corpulent, whereas he was a little man himself, said, smiling, "It is no wonder that our mother has had a harder labour for you than for me, since you are a vast-great child, whereas I am but a little one;" which made them all laugh: so that we see our Antoinette's disciples were not always lofty, but sometimes descended from the sublimity of their devotion to the innocent raillery of people of the world.

Our prophets stayed longer than she intended at Amsterdam, where she published her piece of "The Light of the World," and some others; and finding all sorts crowd to visit her, she entertained hopes of seeing her doctrine generally embraced; but in that she was sadly deceived. For, notwithstanding her conversations with God were, as it is said, frequent there, so that she understood a great number of things by revelation, yet she composed more books there than she had followers. The truth is, her visions and revelations too plainly betrayed the visionary and enthusiastic.

We shall give one instance as a sample of the rest: in one of her extasies, she saw Adam in the same form under which he appeared before his fall, and the manner how he himself alone was capable of procreating other men, since he possessed in himself the principles of both sexes. Nay, she pretended it was told her that he had carried this singular procreative faculty so far, as to produce the human nature of Jesus Christ. The first man, says she, whom Adam brought forth without any concurrent assistance in his glorified state, was chosen by God to be the throne of the divinity; the organ and instrument by which God would communicate himself externally to men. This is Christ the first-born united to human nature, both God and man. Besides these, and such like extravagances, she had other forbidding qualities: her temper was morose and peevish, in which however she was not unlike other devotees: but, contrary to the generality of such persons, she was extremely avaricious and greedy of amassing riches. This quality rendered her utterly uncharitable as to the branch of almsgiving; and so implacably unforgiving to such poor peasants as had robbed her of any trifle, that she would have them prosecuted with the utmost rigour.

Her stay at Amsterdam was chiefly owing to the happiness she had in her dear de Lort: that proselyte had advanced almost all his estate to some relations, in order to drain the island of Noordstrandt in Holstein, by which means he had acquired some part of the island, together with the tithes and government of the whole. He sold an estate to Madam Bourignon, who prepared to retire thither in 1668; but she rejected the proposal of Labadie and his disciples to settle

themselves there with her. It seems they had offered de Lort a large sum of money to purchase the whole island, and thereby obtained his consent to their settlement in it: this was cutting the grass under her feet; an injury which she took effectual care to prevent. Accordingly de Lort dying on the 12th of November 1669, made her his heir: which inheritance however brought her into new troubles. A thousand law-suits were raised to hinder her from enjoying it: nor were her doctrine and religious principles spared on the occasion. However, she left Holland in 1671 to go into Noordstrandt.

But stopping in her way at several places of Holstein, where she dismissed some disciples (who followed her, she found, for the sake of the loaves,) she plied her pen, which, like the tongues of some females, ran like a torrent; so that she found it convenient to provide herself with a press, where she printed her books in French, Dutch, and German. Among others she answered all her adversaries, in a piece entitled, "The Testimony of Truth;" wherein she handled the ecclesiastics in a severe manner. This, as Mr. Bayle observes, was not the way to be at peace, but she wanted the first fundamental of all religion both natural and revealed; she wanted humility. Two Lutheran ministers raised the alarm against her by some books, wherein they declared, that people had been beheaded and burnt for opinions less supportable than her's. The Labbadists also wrote against her, and her press was prohibited. In this distress she retired to Hensberg in 1673, in order to get out of the storm; but she was discovered, and treated so ill by the people under the character of a sorceress, that she was very happy in getting secretly away. They persecuted her from city to city; she was at length forced to abandon Holstein, and went to Hamburgh in 1676, as a place of more security; but her arrival had no sooner taken air, than they endeavoured to seize her. She lay hid for some days, and then went to Oestfrise, where she got protection from the baron of Latzbourg, and was made governess of an hospital.

It is observable, that all other passions have their holidays, but avarice never suffers it's votaries to rest. When our devòtee accepted the care of this charity, she declared that she consented to contribute her industry both to the building and to the distribution of the goods, and the inspection of the poor, but without engaging any part of her estate; for which she alledged two reasons, one, that her goods had already been dedicated to God for the use of those who sincerely sought to become true christians; the other, that men and all human things are very inconstant. This was an admirable reason never to part with any thing, and refer all donations to her last will and testament. In that spirit, when she had distributed among these poor people certain revenues of the place annexed to this hospital by the founder, being asked if she would not contribute something of her own, she returned answer in writing, that because these poor lived like

beasts

beasts who had no souls to save, she had rather throw her goods, which were consecrated to God, into the sea, than leave the least mite there. It was on this account that she found persecutors in Oest-frise, notwithstanding the baron de Latzbourg's protection; so that she took her way to Holland in 1680, but died at Franeker, in the province of Frise, on the 30th of October the same year, aged 64.

BOURNE (VINCENT), M. A. an amiable writer, whose classical taste was only equalled by the goodness of his heart, was formerly fellow of Trinity college, Cambridge, and usher of Westminster school. From conscientious motives, he was induced to refuse a very valuable ecclesiastical preferment offered him in the most liberal manner by a noble duke. In a letter to his wife, written not long before his death, which happened December 2, 1747, he says, "There is one thing which I have often heard myself charged with; and that is my neglect of entering into holy orders, and a due preparation for that sacred office. Though I think myself in strictness answerable to none but God and my own conscience; yet, for the satisfaction of the person that is dearest to me, I own and declare, that the importance of so great a charge, joined with a mistrust of my own sufficiency, made me fearful of undertaking it: if I have not in that capacity assisted in the salvation of souls, I have not been the means of losing any: if I have not brought reputation to the function by any merit of mine, I have the comfort of this reflection, I have given no scandal to it by my meanness and unworthiness." His only publication was a volume of "Poems" in 12mo.

BOWYER (WILLIAM), a very learned English printer, was born in White Friars, London, Dec. 17, 1699. His father was a printer of eminence; and his maternal grandfather Icabod Dawkes, was employed in printing the Polyglott bible by Walton, from 1652 to 1657. He was placed for grammatical education under Mr. Ambrose Bonwicke, who was elected master of Merchant Taylors school in 1686, but had been turned out, in 1691, for refusing to take the oaths of allegiance. June 1716, he was admitted of St. John's college, Cambridge: where he continued till June 1722. Here he formed an intimacy with Mr. Markland and Mr. Clarke of Chichester, and maintained a correspondence with them as long as he lived. Soon after leaving college, he entered into the printing business with his father; and one of the first books which came out, under his correction, was the edition of "Selden's works by Wilkins," in 3 vols. folio. This was begun in 1722, and finished in 1726; and his great attention to it appeared in his drawing up an epitome of the piece "De Synedruiis" as he read the proof-sheets. In 1727, the learned world were indebted to him for an admirable sketch of William Baxter's "Glossary of the Roman

Antiquities." The sketch was called "A view of a book, entitled *Reliquiæ Baxterianæ*, in a letter to a friend;" and it recommended him highly to Dr. William Wotton and the antiquaries. This, and the little piece just mentioned, with many other fugitive tracts, have been lately published in a volume of his "Miscellaneous Tracts, 1784." 4to.

Oct. 1728, he married; but lost his wife in 1731: he had two sons by her, one of whom died an infant, the other survived him. In 1729, through the friendship of the Speaker Onflow, he was appointed printer of the Votes of the House of Commons; an office which he held, through three successive speakers, for nearly fifty years. In 1736, he was admitted into the Society of Antiquaries; whose meetings he regularly attended, and to which he was a great benefactor in the double capacity of a printer and a member: in the latter, by communicating to them matters of utility and curiosity. It is not within our plan, to mention all the little publications of our learned printer, and still less the prefaces, notes, and other additions, which he made to the works of others: they who are further curious about him may have recourse to his life at large, as published by Mr. Nichols. We shall notice however the most striking particulars of him, both as an author and as a printer. In 1742, he printed the additional book of Pope's "*Dunciad*;" and received, on this occasion, testimonies of regard both from the Poet and his commentator Warburton. He had a long apparent friendship with the latter; but this, like many other long friendships, ended at length with jealous surmises, splenetic bickerings, and with that cold esteem, which people, who are grown mutually disagreeable, content themselves with expressing towards each other.

In 1750, he published Kuster's treatise "*De vero usu verborum mediorum*," with a prefatory dissertation and notes; a new edition of which, with additions, appeared in 1773, 12mo. In 1751, "*Montesquieu's Reflections on the rise and fall of the Roman Empire*," with a long preface and notes; a new edition of which appeared in 1759. Likewise, in 1751, the first translation of Rousseau's "*Paradoxical oration upon the inequality of Mankind*," which gained the prize at the academy of Dijon: and which first announced that wild and singular genius to the public. In 1761, he was appointed printer to the Royal Society. In 1763, came out, what may be called his capital work, "*Novum Testamentum Græcum, ad fidem Græcorum solum codicum MS. nunc primum impressum, et novâ interpretatione sæpius illustratum*." 2 vol. 12mo. This sold with great rapidity; which some imputed to the notes being in English. They have been deemed, however, a very valuable addition to the New Testament, and were republished, in a separate volume 8vo. in 1772.

In 1766, he engaged in a partnership with Mr. Nichols, who had

had been trained by him to the profession, and had assisted him many years in the management of business. In 1766, he wrote a Latin preface to "*Joannis Harduini, Jesuitæ, ad censuram scriptorum veterum Prolegomena*:" in which he gives an account of that work, and of the manner in which it has been preserved. The remarks of Mr. De Miffy, a very learned and accurate man, were published about the same time, in a Latin letter, addressed to Mr. Bowyer. In 1767, he was appointed to print the "*Journals of the House of Lords*," and the "*Rolls of Parliament*." In 1771, he lost a second wife, aged 70, whom he had married in 1747. In 1774, was published "*The Origin of Printing. In two essays*." In 1777, he closed his literary career with a new edition of "*Bentley's Dissertations on the Epistles of Phalaris*," 8vo. with additional notes and remarks of others.

He died, Nov. 18, 1777, after having been afflicted, the last ten years of his life, with the palsy and the stone. He certainly stood unrivalled, for more than half a century, as a learned printer, of which his own publications are an incontestable proof; and to his literary and professional abilities he added an excellent moral character. He was a man of the strictest probity, and also of the greatest liberality; particularly in relieving the necessitous, and assisting every species of distress.

BOYD (ROBERT), who flourished in the 15th century, was of a very ancient and noble family in Scotland. How, or where, he passed the first years of his life, is uncertain; but towards the end of the reign of King James II. of Scotland, he began to make a considerable figure in the world. He was a man of great penetration and sound judgment, knew mankind as well as any one of his time, was courteous and affable in his behaviour, by which means he acquired the esteem and confidence of all ranks of people, as well as of his Prince, by whose favour he was created a baron, and called to parliament, by the name and title of lord Boyd of Kilmarnock. The first time we find his Lordship engaged in any public employment, was in the year 1459, when he was, with several prelates, lords, and barons, sent to Newcastle with the character of plenipotentiaries, to prolong the truce with England, just then expired, which they did for nine years. Upon the unhappy death of king James II. in 1460, the lord Boyd was made justiciary, and named one of the lords of the Regency, in whose hands the administration of affairs was lodged during the minority of the young king. He was afterwards constituted sole regent, and had the safety of the king, his brothers, sisters, towns, castles, and all the jurisdiction over his subjects, committed to him, till the king himself arrived at the age of twenty-one years. And the nobles then present solemnly promised to be assistant to the lord Boyd, and also to his brother, in all their public actions, and that they would be liable

to

to punishment, if they did not carefully, and with faithfulness, perform what they then promised. To this stipulation, or promise, the king also subscribed. Great as his lordship was, he had not, however, yet arrived to the summit of his glory: the honours he had already received only paved the way to still greater: for having now the whole administration in his hands, it was not long before he had an opportunity of getting into one of the greatest offices in the kingdom, which was that of lord great chamberlain of Scotland. The lord Boyd's commission for this great office was for life, and passed the great seal, upon the twenty-fifth of August 1467.

It is necessary to observe, that though the lord Boyd, now lord chamberlain, seemed to have the sole power and management of every thing himself, yet the parliament had referred some particular matters which were of the highest concern and importance to the state, such as the marriage of the king, his sister, and his brothers the duke of Albany and earl of Mar, to the joint determination of the lord Boyd and others named and authorised by the parliament for that purpose. This, however, did not hinder the lord chamberlain from making a very bold step, still farther to aggrandize his family. This was no less than the procuring the lady Mary Stewart, the late king's eldest daughter, in marriage for his son sir Thomas Boyd, and which by his interest and address with the king, he found means to accomplish, notwithstanding the care and precaution of the parliament. The lord Boyd's son was a most accomplished gentleman, and this match and near alliance to the crown, added to his own distinguished merit, raised him to a nearer place in the affection as well as confidence of his sovereign, by whom he was soon after created earl of Arran, perhaps to render the match more equal in point of rank with his royal bride, with whom he also obtained many lands, and was himself considered as the fountain whence all honours and preferments must flow. The lord chamberlain, by this great accession of honour to his family, now seemed to have arrived at the highest pinnacle of power and grandeur, and this, in appearance, raised upon so firm a basis as not to be easily shaken. But such is the instability of human affairs, and so deceitful are the smiles of fortune, that what seemed to be a prop and establishment of the power and greatness of this family, proved the very means of its overthrow, by stirring up its most bitter enemies to seek and determine its destruction. About this time, a marriage having been concluded, by ambassadors sent into Denmark for that purpose, between the young king of Scotland, and Margaret, a daughter of the king of Denmark; the young earl of Arran was pitched upon, as a nobleman every way qualified for so honourable and magnificent an embassy, to go over to Denmark, to espouse the Danish princess in the king his brother-in-law's name, and to conduct her to Scotland. The earl of Arran, judging all things safe at home, willingly accepted this honour; and, in the beginning of the autumn

of the year 1469, set sail for Denmark with a proper convoy, and a noble train of friends and followers. This was a fatal step to the downfall of this illustrious family, for the lord chamberlain, the earl's father, being now much absent from the court in the necessary discharge of his office, as well as through age and infirmities, which was the case also of his brother sir Alexander Boyd; the earl of Arran had no sooner set out on his embassy, than those enemies which envy alone, that inseparable attendant on power and greatness, had raised him, set about contriving his ruin, and that of his family. The seeds of enmity, long since sown between the Kennedies and the Boyds, though hitherto unproductive of any bad consequences, now began to shoot out with great vigour. Every art that malice could suggest was tried to alienate the king's affection from the Boyds. Every public miscarriage was laid at their door; and the Kennedies industriously spread abroad reports, to inflame the people likewise against them. They represented to the king, that the lord Boyd had abused his power during his majesty's minority; that his matching his son, the earl of Arran, with the princess Mary, was staining the royal blood of Scotland, was an indignity to the crown, and the prelude to the execution of a plot they had contrived of usurping even the sovereignty itself; for they represented the lord chamberlain as an ambitious, aspiring man, guilty of the highest offences, and capable of contriving and executing the worst of villainies.

The king, hereupon, young, weak, credulous, and wavering, and naturally prone to jealousy, began to be alarmed, gave way to the importunities of his new counsellors, and being besides flattered by them with the prospect of filling his coffers out of the unhappy victims confiscated estates, the consequence of their conviction, he quickly became the tool of the lowest revenge, and was prevailed on to sacrifice, not only the earl of Arran, but all his family, to the malice and resentment of their enemies, notwithstanding their own and their ancestors great services to the crown, and in spite of the ties of blood which united them so closely. At the request of the adverse faction, the king summoned a parliament to meet at Edinburgh the twentieth of November 1469, before which the lord Boyd, the earl of Arran, though in Denmark, and Sir Alexander Boyd of Duncow, were summoned to appear, to give an account of their administration, and answer such charges as should be exhibited against them. The lord Boyd was astonished at this sudden blow, against which he had made no provision, and betook himself to arms; at least appeared with such attendance of armed men, as obliged the government to draw some forces together for it's own defence: but the match being so unequal, the weaker party thought fit to disband, and his lordship finding it impossible to stem the torrent, and having no confidence in the parliament, which he knew his enemies found ways and means to model for their own disservice.

vous purposes, and despairing of safety, took an opportunity to make his escape into England ; but his brother, sir Alexander, being then sick, and trusting to his own integrity, was brought before the parliament, where he, the lord Boyd, and his son the earl of Arran, were, at his majesty's instance, indicted of high treason, for having laid hands on the king, and carried him, against an act of parliament, and contrary to the king's own will, from Linlithgow to Edinburgh, in the year 1466. Sir Alexander alledged in his defence, that they had not only obtained the king's pardon for that offence in a public convention, but it was even declared a good service by a subsequent act of parliament, and he desired that a copy of that pardon might be transcribed out of the parliament rolls ; but this was denied him, and no regard was had to it, because it was obtained by the Boyds when in power, and masters of the king's person : and it was alledged, that the record only expressed that the king forgave him his personal resentment, which did not exempt them from the punishment of the law. Upon the whole, the crime being proved against them, they were found guilty by a jury of very noble lords and barons, and sentence of condemnation pronounced against them as in cases of high-treason : Sir Alexander Boyd, being present, was condemned to lose his head on the Castle-Hill of Edinburgh, which sentence was executed accordingly. The lord Boyd had, without doubt, undergone the same fate, if he had not made his escape into England, as before related, where, however, he did not long survive his great reverse of fortune, which he might well lay to heart in his old age. He died at Alnwick in the year 1470. The earl of Arran, though absent, and that upon the king's and the public business, was declared a public enemy, without being granted a hearing, or allowed the privilege which every man has a right to, of defending himself ; and all their estates were confiscated.

BOYD (MARK ALEXANDER), an ingenious and accomplished Scotchman, was descended from an ancient family of that name, and born in Galloway, 1562. His uncle, the archbishop of Glasgow, had the care of his education, and put him under two grammarians at Glasgow ; but being of an high and intractable spirit, he quarrelled and fought with his masters, burnt his books in a passion, and swore that he renounced learning for ever. He went, a youth, to court, in hopes of pushing an interest there ; but not succeeding, his friends persuaded him to travel abroad, and, by way of abating the fervour and impetuosity of his spirit, to engage in the wars of the United Provinces. He himself, however, preferred those of France ; and went to Paris with a small stock of money, which he quickly lost by gaming. This event seems to have brought him to reflection ; and he now determined to apply himself to literature. What he proposed to excell in, was the knowledge of the law ;

law; for which reason he attended the lectures of Cujacius, the principal civilian of the age. He recommended himself greatly to Cujacius, by adopting that civilian's taste in Latin poetry; and to this circumstance was owing his application to Latin poetry, which he afterwards cultivated with so much success. After many adventures abroad, he returned at length to Scotland, where he soon died of a slow fever, 1601, aged 38.

He left some MSS. behind him, which have not been printed. His "*Epistolæ Heroidum*," and his "*Hymni*," were inserted in the "*Deliciæ Poetarum Scotorum*," printed at Amsterdam, in two volumes, 12mo, in 1637; and a great character hath been given of them by several authors.

BOYER (ABEL), a well-known glossographer and historiographer, was born at Castres in France, in 1664. Upon the revocation of the edict of Nantz, he went to Geneva, and from thence to Franeker, where he finished his studies. Afterwards he came over to England, where he spent his whole life, and died at Chelsea, in Nov. 1729. The work he is chiefly known by is a very excellent French and English, and English and French dictionary; drawn up originally, as we are told in the title-page, for the use of his highness the duke of Gloucester. It was first printed at London in 1669, quarto; and the fourth, that is, the last edition of it in England, for it was printed also abroad, is that of 1752. He wrote also "*A French Grammar in English*," which still retains its rank in our schools; for it is remarkable, that he attained the knowledge of the English language to as much perfection as if it had been the language of his native country. As an historiographer, he was the author of "*The Political State of Great Britain*," and of "*The History of King William and Queen Mary*."

There was also CLAUDE BOYER, a French poet, a member of the French Academy, and author of "*Judith and Jepthe*," sacred tragedies, with several other pieces, who died in 1698, aged ninety.

BOYLE (RICHARD), distinguished by the title of the great earl of Corke, was descended from a family whose name before the Conquest was Biuville. He was the youngest son of Mr. Roger Boyle, of Herefordshire, by Joan, daughter of Robert Naylor, of Canterbury, and born in the city of Canterbury, 1566. He was instructed in grammar learning by a clergyman of Kent; and after having been a scholar in Bennet college, Cambridge, where he was remarkable for early rising, indefatigable study, and great temperance, became student in the Middle Temple. He lost his father when he was but ten years old, and his mother at the expiration of other ten years; and being unable to support himself in the prosecution of his studies, he entered into the service of Sir Richard Manwood, chief baron of the Exchequer, as one of his clerks; but perceiving that this employment would not raise a fortune, he resolved to travel, and

landed at Dublin, in June 1588, with fewer pounds in his pocket than he afterwards acquired thousands a year. He was then about two-and-twenty, had a graceful person, and all the accomplishments for a young man to succeed in a country which was a scene of so much action. Accordingly he made himself very useful to some of the principal persons employed in the government, by penning for them memorials, cases, and answers; and thereby acquired a perfect knowledge of the kingdom, and of the state of public affairs, of which he well knew how to avail himself. In 1595 he married, at Limeric, Joan, the daughter and coheirefs of William Ansley, of Pulborough, in Suffex, Esq. who had fallen in love with him. This lady died 1599, in labour of her first child (who was born a dead son), leaving her husband an estate of 500*l.* a year in lands, which was the beginning of his fortunes. Some time after, Sir Henry Wallop, of Nares, Sir Robert Gardiner, chief justice of the King's Bench, Sir Robert Dillam, chief justice of the Common Pleas, and Sir Richard Bingham, chief commissioner of Connaught, filled with envy at certain purchases he had made in the province, represented to Queen Elizabeth that he was in the pay of the king of Spain (who had at that time some thoughts of invading Ireland), by whom he had been furnished with money to buy several large estates; and that he was strongly suspected to be a Roman Catholic in his heart, with many other malicious suggestions, equally groundless. Mr. Boyle, having private notice of this, determined to come over to England to justify himself: but, before he could take shipping, the general rebellion in Munster broke out; all his lands were wasted, so that he had not one penny of certain revenue left. When the earl of Essex was nominated lord-deputy of Ireland, Mr. Boyle being recommended to him by Mr. Anthony Bacon, was received by his lordship very graciously; and Sir Henry Wallop, treasurer of Ireland, knowing that Mr. Boyle had in his custody several papers which could detect his roguish manner of passing his accounts, resolved utterly to depress him, and for that end renewed his former complaints against him to the queen. By her majesty's special directions, Mr. Boyle was suddenly taken up, and committed close prisoner to the Gatehouse: all his papers were seized and searched; and although nothing appeared to his prejudice, yet his confinement lasted till two months after his new patron, the earl of Essex, was gone to Ireland. At length, with much difficulty, he obtained the favour of the queen to be present at his examination; and having fully answered whatever was alledged against him, he gave a short account of his own behaviour since he first settled in Ireland, and concluded with laying open to the queen and her council the conduct of his chief enemy, Sir Henry Wallop. Upon which her majesty gave immediate orders not only for Mr. Boyle's present enlargement, but also for paying all the charges and fees his confinement had brought upon him, and gave him her hand to kiss before the whole assembly. A few days after, the queen constituted him clerk

of the council of Munster, and recommended him to Sir George Carew, afterwards earl of Totness, then lord president of Munster, who became his constant friend; and very soon after he was made justice of the peace and of the quorum throughout all the province. His preferment to be clerk of the council, he remarks, was the second rise that God gave to his fortune. He attended in that capacity the lord president in all his employments, and was sent by his lordship to the queen, with the news of the victory gained in December 1601, near Kinsale, over the Irish and their Spanish auxiliaries, who were totally routed, 1200 being slain in the field, and 800 wounded. On his return to Ireland, he assisted at the siege of Beervhaven castle, which was taken by storm, and the garrison put to the sword. After the reduction of the western part of the province, the lord president sent Mr. Boyle to England, to procure the queen's leave for his return; and having advised him to purchase Sir Walter Raleigh's lands in Munster, he gave him a letter to Sir Robert Cecil, secretary of state, containing a very advantageous account of Mr. Boyle's abilities, and of the services he had done his country; in consideration of which, he desired the secretary to introduce him to Sir Walter, and recommend him as a proper purchaser for his lands in Ireland, if he was disposed to part with them. He wrote at the same time to Sir Walter himself, advising him to sell Mr. Boyle all his lands in Ireland, then untenanted, and of no value to him, having, to his lordship's knowledge, never yielded him any benefit, but, on the contrary, stood him in 200*l.* yearly for the support of his titles. At a meeting between Sir Robert Cecil, Sir Walter Raleigh, and Mr. Boyle, the purchase was concluded by the mediation of the former. This Mr. Boyle calls the third addition and rise to his estate.

In 1602 Mr. Boyle, by advice of his friend Sir George Carew, made his addressee to Mrs. Catherine Fenton, daughter of Sir George Fenton, whom he married on the 25th of July, 1603, her father being at that time principal secretary of state. He received on his wedding day the honour of knighthood from his friend Sir George Carew, now promoted to be lord deputy of Ireland. March 12, 1606, he was sworn a privy counsellor to King James for the province of Munster; Feb. 15, 1612, he was sworn a privy counsellor of state of the kingdom of Ireland; Sept. 29, 1616, he was created Lord Boyle, baron of Youghall; Oct. 16, 1620, viscount of Dungarvon, and earl of Cork. Lord Falkland, the lord deputy, having represented his services in a just light to King Charles I. his majesty sent his excellency a letter, dated Nov. 30, 1627, directing him to confer the honours of baron and viscount upon the earl's second surviving son, Lewis, though he was then only eight years of age.

On the departure of lord deputy Falkland, Oct. 26, 1629, the earl of Cork, in conjunction with lord Loftus, was appointed one of the lords justices of Ireland, and held that office several years. Feb. 16 following, the earl lost his countess. Nov. 9, 1631, he was consti-

tuted lord high treasurer of Ireland, and had interest enough to get that high office made hereditary in his family. Nevertheless, he suffered many mortifications during the administration of Sir Thomas Wentworth, afterwards earl of Strafford, who, before he went to Ireland, had conceived a jealousy of his authority and interest in that kingdom, and determined to bring him down; imagining that, if he could humble the great earl of Cork, nobody in that country could give him much trouble. On the breaking out of the rebellion in Ireland, in 1641, the earl of Cork, as soon as he returned from England (where he was at the time of the earl of Strafford's trial), immediately raised two troops of horse, which he put under the command of his sons, the lord viscount Kinelmeaky and the lord Broghill, maintaining them and 400 foot for some months, at his own charge. In the battle which the English gained at Liscarol, September 3, 1642, four of his sons were engaged, and the eldest was slain in the field. The earl himself died about a year after, on the 15th of September, in the 78th year of his age; having spent the last, as he did the first year of his life, in the support of the crown of England against Irish rebels, and in the service of his country.

BOYLE (ROGER), earl of Orrery, fifth son of Richard earl of Cork, was born in April, 1621, and created baron of Broghill, in Ireland, when but seven years old. He was educated at the college of Dublin, and about the year 1636 sent with his elder brother, Lord Kinelmeaky, to make the tour of France and Italy. After his return, he married Lady Margaret Howard, sister to the Earl of Suffolk. During the rebellion in Ireland, he commanded a troop of horse in the forces raised by his father, and on many occasions gave proofs of his conduct and courage. After the cessation of arms which was concluded in 1643, he came over to England, and so represented to the king the Irish Papists, that his majesty was convinced they never meant to keep the cessation, and therefore sent a commission to Lord Inchiquin, president of Munster, to prosecute the rebels. Lord Broghill employed his interest in that county to assist him in this service; and when the government of Ireland was committed to the parliament, he continued to observe the same conduct till the king was put to death. That event shocked him so much, that he immediately quitted the service of the parliament, and looking upon Ireland and his estate there as utterly lost, embarked for England, and returned to his seat at Marlston in Somersetshire, where he lived privately till 1649. In this retirement, reflecting on the distress of his country, and the personal injury he suffered whilst his estate was held by the Irish rebels, he resolved, under pretence of going to the Spaw for his health, to cross the seas, and apply to King Charles II. for a commission to raise forces in Ireland, in order to restore his majesty, and recover his own estate. He desired the earl of Warwick, who had an interest in the prevailing party, to procure
 t a licence

a licence for him to go to the Spaw. He pretended to the earl, that his sole view was the recovery of his health; but to some of his friends of the royal party, in whom he thought he could confide, he discovered his real design; and having raised a considerable sum of money, came to London to prosecute his voyage. The committee of state, who spared no money to get proper intelligence, being soon informed of his whole design, determined to proceed against him with the utmost severity. Cromwell, at that time general of the parliament's forces, and a member of the committee, was no stranger to Lord Broghill's merit; and considering that this young nobleman might be of great use to him in reducing Ireland, he earnestly intreated the committee that he might have leave to talk with him, and endeavour to gain him before they proceeded to extremities. Having with great difficulty obtained this permission, he immediately dispatched a gentleman to Lord Broghill, to let him know that he intended to wait upon him. Broghill was surprized at this message, having never had the least acquaintance with Cromwell, and therefore desired the gentleman to let the general know that he would wait upon his excellency. But while he was expecting the return of the messenger, Cromwell entered the room; and, after mutual civilities, told him, in few words, that the committee of state were apprized of his design of going over, and applying to Charles Stuart for a commission to raise forces in Ireland; and that they had determined to make an example of him, if he had not diverted them from that resolution. The Lord Broghill interrupted him, and assured him that the intelligence which the committee had received was false; that he was neither in a capacity, nor had any inclination, to raise disturbances in Ireland; and concluded with intreating his excellency to have a kinder opinion of him. Cromwell, instead of making any reply, drew some papers out of his pocket, which were the copies of several letters sent by Lord Broghill to those persons in whom he most confided, and put them into his hands. Broghill, finding it was to no purpose to dissemble any longer, asked his excellency's pardon for what he had said, returned him his humble thanks for his protection against the committee, and intreated his advice how he ought to behave in so delicate a conjuncture. Cromwell told him, that though till this time he had been a stranger to his person, he was not so to his merit and character; that he had heard how gallantly his lordship had behaved in the Irish wars; and therefore, since he was named lord lieutenant of Ireland, and the reducing that kingdom was now become his province, that he had obtained leave of the committee to offer his lordship the command of a general officer, if he would serve in that war; that he should have no oaths or engagements imposed upon him, nor be obliged to draw his sword against any but the Irish rebels. Lord Broghill was infinitely surprized at so generous and unexpected an offer; he saw himself at liberty, by all the rules of honour,

honour, to serve against the Irish, whose rebellion and barbarities were equally detested by the royal party and the parliament: he desired, however, the general to give him some time to consider of what had been proposed to him. Cromwell briskly told him, that he must come to some resolution that very instant; that he himself was returning to the committee, who were still sitting; and if his lordship rejected their offer, they had determined to send him to the Tower. Broghill, finding that his life and liberty were in the utmost danger, and charmed with the frankness and generosity of Cromwell's behaviour, gave him his word and honour that he would faithfully serve him against the Irish rebels; upon which Cromwell once more assured him, that the conditions which he had made with him should be punctually observed; and then ordered him to repair immediately to Bristol, to which place forces should be sent him, with a sufficient number of ships to transport him into Ireland.

He soon raised in that kingdom a troop, and a regiment of 1500 men, with which he joined Cromwell on his arrival; and, acting in the course of the war conjointly with Cromwell and Ireton, contributed greatly to the reduction of the Irish. Cromwell was so exceedingly struck with his conduct and courage, that after he was declared protector, he sent for Lord Broghill, made him one of his privy council, and allowed him a great share of his confidence. In 1656 the protector, either suspecting Monk's attachment to his person, or desirous of relieving the people of Scotland, who complained of this man's severity, proposed to Lord Broghill to go to that kingdom with an absolute authority; to which his lordship consented, upon condition that he should have a discretionary power to act as he should see proper; that no credit should be given to any complaints, till he had an opportunity of vindicating himself; and that he should be recalled in a year. Cromwell kept his word to him; for though the complaints against Broghill were more numerous than those against Monk, upon giving, at his return to London, when the year was expired, an account of the reasons of his conduct, Cromwell conceived a higher esteem for him than ever.

After the death of Cromwell, Broghill did his utmost to serve his son; to whom his lordship, in conjunction with Lord Howard and some others, made an offer, that if he would not be wanting to himself, and give them a sufficient authority to act under him, they would either force his enemies to obey him, or cut them off. Richard, startled at this proposal, answered in a consternation, that he thanked them for their friendship, but that he neither had done, nor would do, any person any harm; and that rather than that a drop of blood should be spilt on his account, he would lay down that greatness which was a burden to him. He was so fixed in his resolution, that whatever the lords could say was not capable of making him alter it; and they found it to no purpose to keep a man in power
who

who would do nothing for himself. Lord Broghill, therefore, finding the family of Cromwell thus laid aside, and not being obliged by any ties to serve those who assumed the government, whose schemes, too, he judged wild and ill-concerted, from this time shewed himself most active and zealous to restore the king, and for that purpose repaired forthwith to his command in Munster; where, finding himself at the head of a considerable force, he determined to get the army in Ireland to join with him in the design, to gain, if possible, Sir Charles Coote, who had great power in the north, and then to send to Monk, in Scotland.

Upon the king's restoration, Lord Broghill came to England; but, instead of being thanked for his service in Ireland, he was received with the utmost coldness. Upon inquiry, he learnt, that Sir Charles Coote had assured the king, that he was the first man who stirred for him in Ireland; that Lord Broghill opposed his majesty's return, and was not at last brought to consent to it without much difficulty. His lordship, recollecting that he had still by him Sir Charles's letter, in which were these words, "Remember, my lord, that you first put me on this design; and I beseech you, forsake me not in that you first put me upon, which was, to declare for king and parliament," desired his brother Shannon to put it into the hands of the king; who being fully convinced by it how serviceable Broghill had been to him, looked upon him with as gracious an eye as he could himself desire or expect. His lordship soon after was made earl of Orrery, sworn of the king's privy-council, appointed one of the lords justices, and lord president of Munster.

Soon after this affair, his lordship, with Sir Charles Coote, lately made earl of Monrath, and Sir Maurice Eustace, were constituted lords justices of Ireland, and commissioned to call and hold a parliament. Some time before the meeting of the parliament, he drew with his own hand the famous act of settlement, by which he fixed the property, and gave titles to estates to a whole nation. When the duke of Ormond was declared lord lieutenant, the earl of Orrery went into Munster, of which province he was president. By virtue of this office, he heard and determined causes in a court called the residency-court; and acquired so great a reputation in this judicial capacity, that he was offered the seals both by the king and the duke of York, after the fall of Lord Clarendon; but being very much afflicted with the gout, he declined a post that required constant attendance.

During the first Dutch war, wherein France acted as a confederate with Holland, he defeated the scheme formed by the duke de Beaufort, admiral of France, to get possession of the harbour of Kinsale; and took advantage of the fright of the people, and the alarm of the government, to get a fort erected under his own directions, which was named Fort Charles. He promoted a scheme for inquiring into and improving the king's revenue in Ireland; but his
majesty

majesty having applied great sums out of the revenue of that kingdom which did not come plainly into account, the inquiry was never begun. Ormond, listening to some malicious insinuations, began to entertain a jealousy of Orrery, and prevailed with the king to direct him to lay down his residential court; as a compensation for which his majesty made him a present of 8000*l*. Sir Thomas Clifford, who had been brought into the ministry in England, apprehensive that he could not carry his ends in Ireland whilst Orrery continued president of Munster, procured articles of impeachment of high treason and misdemeanors to be exhibited against him in the English House of Commons: his lordship, being heard in his place, gave an answer so clear, circumstantial, and ingenuous, that the affair was dropped. The king laboured in vain to reconcile him to the French alliance, and the reducing of the Dutch. At the desire of the king and the duke of York, he drew the plan of an act of limitation, by which the successor would have been disabled from encroaching on civil and religious liberty; but the proposing thereof being postponed till after the exclusion bill was set on foot, the season for making use of it was passed. The king, to hinder his returning to Ireland, and to keep him about his person, offered him the place of lord treasurer; but the earl of Orrery plainly told his majesty that he was guided by unsteady counsellors, with whom he could not act. He died in October 1679, aged 58; leaving behind him the character of an able general, statesman, and writer. He was the author of, 1. The Irish Colours displayed. 2. An Answer to a scandalous Letter lately printed, and subscribed by Peter Walsb. 3. A Poem on his Majesty's happy Restoration. 4. A Poem on the Death of the celebrated Mr. Abraham Cowley. 5. The History of Henry V. a Tragedy. 6. Mustapha, the Son of Soliman the Magnificent, a Tragedy. 7. The Black Prince, a Tragedy. 8. Triphon, a Tragedy. 9. Parthenissa, a Romance. 10. A Dream. 11. A Treatise upon the Art of War. 12. Poems on the Fasts and Festivals of the Church. He also left behind him some unprinted manuscripts.

BOYLE (ROBERT), a most distinguished philosopher and chemist, and (what is better) an exceeding good man, was the seventh son, and the fourteenth child, of Richard earl of Cork, and born at Lismore in the province of Munster in Ireland, the 25th of Jan. 1626-7. He was committed to the care of a country nurse, with instructions to bring him up as hardy as if he had been her own son; for his father, he tells us, "had a perfect aversion for the fondness of those parents, which made them breed their children so nice and tenderly, that a hot sun or a good shower of rain as much endangers them, as if they were made of butter, or of sugar. By this he gained a strong and vigorous constitution, which, however, he afterwards lost, by it's being treated too tenderly. He acquaints

us with several misfortunes which happened to him in his youth. When he was about three years old, he lost his mother, who was a most accomplished woman, and whom he regrets on that account, because he did not know her. A second misfortune was, that he learned to stutter, by mocking some children of his own age: of which, though no endeavours were spared, he could never be perfectly cured. A third, that, in a journey to Dublin, he had like to have been drowned; and certainly had been, if one of his father's gentlemen had not taken him out of a coach, which, in passing a brook raised by some sudden showers, was overturned and carried away with the stream.

While he continued at home, he was taught to write a very fair hand, and to speak French and Latin, by one of the earl's chaplains, and a Frenchman that he kept in the house. In 1635, his father sent him over to England, in order to be educated at Eaton school under Sir H. Wotton, who was the earl of Cork's old friend and acquaintance. Here he soon discovered a force of understanding, which promised great things, and a disposition to cultivate and improve it to the utmost. While he remained at Eaton, there were several extraordinary accidents that befel him, of which he has given us an account; and three of which were very near proving fatal to him. The first was, the sudden fall of the chamber where he lodged, when himself was in bed; when, besides the hazard he ran of being crushed to pieces, he had certainly been choaked with the dust, during the time he lay under the rubbish, if he had not had presence of mind enough to have wrapped his head up in the sheet, which gave him an opportunity of breathing without hazard. A little after this he had been crushed to pieces by a starting horse, that rose up suddenly, and threw himself backwards, if he had not happily disengaged his feet from the stirrups, and cast himself from his back before he fell. A third accident proceeded from the carelessness of an apothecary's servant, who, mistaking the phials, brought him a strong vomit, instead of a cooling julep.

He remained at Eaton between three and four years; and then his father carried him to his own seat at Stalbridge in Dorsetshire, where he remained some time under the care of one of his chaplains, who was the parson of the place. In the autumn of 1638, he attended his father to London, and remained with him at the Savoy, till his brother Mr. Francis Boyle, espoused Mrs. Elizabeth Killigrew; and then, towards the end of October, within four days after the marriage, the two brothers Francis and Robert, were sent abroad upon their travels, under the care of Mr. Marcombes. They embarked at Rye in Sussex, and from thence proceeded to Dieppe in Normandy; then they travelled by land to Rouen, so to Paris, and from thence to Lyons; from which city they continued their journey to Geneva, where his governor had a family: and there the two gentlemen pursued their studies quietly, and without

interruption. Mr. Boyle, during his stay here, resumed his acquaintance with the mathematics, or at least with the elements of that science, of which he had before gained some knowledge. For he tells us, in his own memoirs, that while he was at Eaton, and afflicted with an ague, before he was ten years old, by way of diverting his melancholy, they made him read *Amadis de Gaule*, and other romantic books, which produced such restlessness in him, that he was obliged to apply himself to the extraction of the square and cube roots, and to the more laborious operations of algebra, in order to fix and settle the volatility of his fancy.

While he remained at Geneva, he made some excursions to visit the adjacent country of Savoy, and even proceed so far as to Grenoble in Dauphine. He took a view also of those wild mountains, where Bruno, the first author of the Carthusian monks, lived in solitude, and where the first and chief of the Carthusian abbeys is seated. Mr. Boyle relates, that "the devil, taking advantage of that deep raving melancholy, so sad a place, his own humour," which was naturally grave and serious, "and the strange stories and pictures he found there of Bruno, suggested such strange and hideous distracting doubts of some of the fundamentals of christianity; that though, he says, his looks did little betray his thoughts, nothing but the forbidness of self-dispatch hindered his acting it." He laboured under this perplexity and melancholy many months: but at length getting out of it, he set about enquiring into the grounds and foundation of the christian religion, "that so," says he, "though he believed more than he could comprehend, he might not believe more than he could prove; and owe the steadfastness of his faith to so poor a cause, as the ignorance of what might be objected against it." He became confirmed in the belief of christianity, and in a conviction of it's truth; yet not so, he says, but that "the fleeting clouds of doubt and disbelief did never after cease now and then to darken the serenity of his quiet: which made him often say, that injections of this nature were such a disease to his faith, as the tooth-ach is to the body.

September 1641, he quitted Geneva, after having spent one and twenty months in that city; and, passing through Switzerland, and the country of the Grisons, entered Lombardy. Then, taking his route through Bergamo, Brescia, and Verona, he arrived at Venice; where having made a short stay, he returned to the continent, and spent the winter at Florence. Here he employed his spare hours in reading the modern history in Italian, and the works of the celebrated astronomer Galileo, who died at a village near this city during Mr. Boyle's residence in it. It was at Florence that he acquired the Italian language, which he understood perfectly, though he never spoke it so fluently as the French. Of this indeed he was such a master, that, as occasion required, he passed for a native of that country in more places than one during his travels.

March 1642, he began his journey from Florence to Rome, which took up but five days. He surveyed the numerous curiosities of that city. He visited the adjacent villages, which had any thing curious or antique belonging to them; and had probably made a longer stay, had not the heats disageed with his brother. He returned to Florence, from thence to Leghorn, and so by sea to Genoa. Then passing through the county of Nice, he crossed the sea at Antibes, where he fell into danger for refusing to honour the crucifix: from whence he went to Marseilles by land. He was in that city in May 1642, when he received his father's letters, which informed him of the rebellion broke out in Ireland, and how difficultly he had procured the 250*l.* then remitted to them, in order to help them home. They never received this money; and were obliged to go to Geneva with their governor Marcombes, who supplied them with as much at least as carried them thither. They continued there a considerable time, without either advices or supplies from England: upon which Mr. Marcombes was obliged to take up some jewels on his own credit, which were afterwards disposed of with as little loss as might be; and with the money thus raised, they continued their journey for England, whither they arrived in 1644. On his arrival Mr. Boyle found his father dead; and though the earl had made an ample provision for him, as well by leaving him his manor of Stalbridge in England, as other considerable estates in Ireland, yet it was some time before he could receive any money. However, he procured protections for his estates in both kingdoms from the powers then in being; from whom also he obtained leave to go over to France for a short space, probably to settle accounts with his governor Mr. Marcombes: but he could not be long abroad, since we find him at Cambridge the December following.

March 1646, he retired to his manor at Stalbridge, where he resided for the most part till May 1650. He made excursions, sometimes to London, sometimes to Oxford; and in February 1647, he went over to Holland: but he made no considerable stay any where. During his retirement at Stalbridge, he applied himself with incredible industry to studies of various kinds, to those of natural philosophy and chemistry in particular. He omitted no opportunity of obtaining the acquaintance of persons distinguished for parts and learning, to whom he was in every respect a ready, useful, generous assistant, and with whom he held a constant correspondence. He was also one of the first members of that small, but learned body of men, which, when all academical studies were interrupted by the civil wars, secreted themselves about 1645; and held private meetings, first in London, afterwards at Oxford, for the sake of canvassing subjects of natural knowledge, upon that plan of experiment which my lord Bacon had delineated. They styled themselves then "The Philosophical College;" and, after the restoration, when they were incorporated and distinguished open-

ly, took the name of the "Royal Society." His retired course of life however could not hinder his reputation from rising to such a height, as made him taken notice of by some of the most eminent members of the Republic of Letters; so that, in 1651, we find Dr. Nathaniel Highmore, a very eminent physician, dedicating to him a book, under the title of "The History of Generation."

In 1652, he went over to Ireland, in order to visit and settle his estates in that kingdom; and returned from thence in August 1653. He was soon after obliged to go over to Ireland again; where he had spent his time very unpleasantly, if it had not been for his intimate friend and acquaintance sir William Petty, in whose conversation he was extremely happy. In the summer of 1654, he returned to England, and put in execution a design he had formed, some time, of residing at Oxford; where he continued for the most part till April 1668, and then he settled at London in the house of his sister Ranelagh in Pall Mall. At Oxford he chose to live in the house of Mr. Crosse, an apothecary, rather than in a college, for the sake of his health, and because he had more room to make experiments. Oxford was indeed at that time the only place in England where Mr. Boyle could have lived with much satisfaction; for here he found himself surrounded with a number of learned friends, such as Wilkins, Wallis, Ward, Willis, Wren, &c. suited exactly to his taste, and who had resorted thither for the same reasons that he had done; the philosophical society being now removed from London to Oxford. It was during his residence here, that he invented that admirable engine, the air-pump; which was perfected for him by the very ingenious Mr. Robert Hooke, in 1678, or 1679.

Upon the restoration of Charles II. he was treated with great civility and respect by the king, as well as by the two great ministers, treasurer Southampton and chancellor Clarendon. He was solicited by the latter to enter into holy orders; but Mr. Boyle declined it. He now began to communicate to the world the fruits of those studies. The first of these was printed at Oxford 1660, in 8vo. under the title of, 1. "New Experiments Physico-mechanical, touching the spring of the air and it's effects. 2. Seraphic Love; or, some motives and incentives to the love of God." 3. Certain Physiological Essays and other tracts. 4. Sceptical Chymist; a very curious and excellent work, with the addition of "Divers experiments and notes about the producibleness of chemical principles."

In 1662, a grant of the forfeited impropriations in the kingdom of Ireland was obtained from the king in Mr. Boyle's name, though without his knowledge; which nevertheless did not hinder him from interesting himself very warmly, for procuring the application of those impropriations to the promoting true religion and learning. He interpolated likewise in favour of the corporation for propagating the

the gospel in New England ; and was very instrumental in obtaining a decree in the court of chancery, for restoring to that corporation an estate, which had been injuriously re-possessed by one Col. Bedinfield, a papist, who had sold it to them for a valuable consideration. His activity in matters of this nature was so much the more honourable, as his inclination led him generally to be private and retired. But whenever the cause of virtue, learning, or religion, required it, his interest and endeavours were never wanting ; and, what is very remarkable, were seldom employed but with success. In 1663, the Royal Society being incorporated by king Charles II. Mr. Boyle was appointed one of the council ; and, as he might be justly reckoned among the founders of that learned body, so he continued one of it's most useful and industrious members, during the whole course of his life. In June 1663, he published, 5. *Considerations touching the usefulness of experimental natural philosophy*, 4to. reprinted the year following. 6. *Experiments and considerations upon colours* ; to which was added a letter, containing *Observations on a diamond that shines in the dark*, 1663, 8vo. reprinted in the same size in 1670. It was also translated into Latin. This treatise is full of curious and useful remarks on the hitherto unexplained doctrine of light and colours ; in which he shews great judgment, accuracy, and penetration, and may be said to have led the way to that mighty genius, the great Sir Isaac Newton, who has since set that important point in the clearest and most convincing light. 7. *Considerations upon the style of the holy Scriptures*, 1663, 8vo. A Latin translation of it was printed at Oxford, where most of his writings were published, in 1665. It was an extract from a larger work, entitled, “ *An Essay on Scripture* ; ” which was afterwards published by sir Peter Pett, a friend of Mr. Boyle.

In 1664, he was elected into the company of the Royal mines ; and was all this year taken up in the prosecution of various good designs, which probably was the reason why he did not send abroad any treatises either of religion or philosophy. The year following came forth, 8. *Occasional reflections upon several subjects* ; where-to is prefixed, *A Discourse about such kind of thoughts*, 1665, 8vo. reprinted in 1669, 8vo. This piece is addressed to Sophronia, under whose name he concealed that of his beloved sister, the viscountess of Ranelagh. The thoughts themselves are on a vast variety of subjects, written many years before ; some indeed upon trivial occasions, but all with great accuracy of language, much wit, more learning, and in a wonderful strain of moral and pious reflection. Yet this exposed him to the only severe censure that ever was passed upon him, and that too from no less a man than the celebrated Deau Swift ; who, to ridicule these discourses, wrote “ *A pious meditation upon a broomstick, in the style of the honourable Mr. Boyle.* ” But, as his noble relation the present lord Orrery, has said, “ to
what

what a height must the spirit of sarcasm arise in an author, who could prevail upon himself to ridicule so good a man as Mr. Boyle? The sword of wit, like the scythe of time, cuts down friend and foe, and attacks every object, that accidentally lies in its way. But, sharp and irresistible as the edge of it may be, Mr. Boyle will always remain invulnerable." A certain writer, by way of making reprisals upon Swift for his treatment of Mr. Boyle, which he affirms to be as cruel and unjust as it is trivial and indecent, has observed, that, from this very treatise, which he has thus turned into ridicule, he borrowed the first hint of his *Gulliver's Travels*. He grounds his conjecture upon the following passage, to be found in the "Occasional Reflections." "You put me in mind of a fancy of your friend Mr. Boyle, who was saying, that he had thoughts of making a short romantic story, where the scene should be laid in some island of the southern ocean, governed by some such rational laws and customs as those of the Utopia or the New Atalantis. And in this country he would introduce an observing native, that, upon his return home from his travels made in Europe, should give an account of our countries and manners under feigned names; and frequently intimate in his relations, or in his answers to questions that should be made him, the reasons of his wondering, to find our customs so extravagant, and differing from those of his own country. For your friend imagined that, by such a way of exposing many of our practices, we should ourselves be brought unawares to condemn, or perhaps to laugh at them; and should at least cease to wonder, to find other nations think them as extravagant, as we think the manners of the Dutch and Spaniards, as they are represented in our travellers books."

The same year he published an important work, entitled, 9. "New Experiments and Observations upon Cold; or, an experimental history of cold begun: with several pieces thereto annexed, 1665," 8vo. reprinted in 1683, 4to.

His excellent character, in all respects, had procured him so much esteem and affection with the king, as well as with every body else, that his majesty, unsolicited and unasked, nominated him to the provostship of Eton College, in August 1665. This was thought the fittest employment for him in the kingdom; yet, after mature deliberation, though contrary to the advice of all his friends he absolutely declined it. He had several reasons for declining it: he thought the duties of that employment might interfere with his studies; he was unwilling to quit that course of life, which, by experience, he found so suitable to his temper and constitution; and, above all, he was unwilling to enter into holy orders, which he was persuaded was necessary to qualify himself for it.

In 1666 Mr. Boyle published, 10. "Hydrostatical Paradoxes made out by new experiments, for the most part physical and easy," in 8vo. which he sent abroad at the request of the Royal Society, those experiments

experiments having been made at their desire about two years before. 11. "The Origin of Forms and Qualities, according to the Corpuscular Philosophy, illustrated by considerations and experiments," 1666, 4to, and reprinted the year following in 8vo. This treatise did great honour to Mr. Boyle, whether we consider the quickness of his wit, the depth of his judgment, or his indefatigable pains in searching after truth.

About this time, namely 1668, Mr. Boyle resolved to settle himself in London for Life; and removed for that purpose to the house of his sister, the lady Ranelagh, in Pall Mall. In 1669 he published 12. "A continuation of new experiments touching the spring and weight of the air; to which is added A Discourse of the atmospheres of consistent bodies;" and the same year he revised and made many additions to several of his former tracts, some of which, as we have before observed, were now translated into Latin, in order to gratify the curious abroad. 13. "Tracts about the cosmical qualities of things; cosmical suspensions; the temperature of the subterranean regions; the bottom of the sea: to which is prefixed an introduction to the history of particular qualities, 1670," 8vo.

In the midst of all these studies and labours for the public, he was attacked by a severe paralytic distemper; of which, though not without great difficulty, he got the better, by strictly adhering to a proper regimen. In 1671, he published, 14. "Considerations on the usefulness of experimental and natural philosophy." The second part, 4to. And, 15. "A Collection of tracts upon several useful and important points of practical philosophy," 4to: both which works were received as new and valuable gifts to the learned world. 16. "An Essay about the origin and virtue of gems, 1672," 8vo. 17. "A collection of tracts upon the relation between flame and air; and several other useful and curious subjects;" besides furnishing, in this and in the former year, a great number of short dissertations upon a vast variety of topics, addressed to the Royal Society, and inserted in their "Transactions." 18. "Essays on the strange subtlety, great efficacy, and determinate nature of effluvia; to which were added variety of experiments on other subjects, 1673, 8vo. 19. "A Collection of tracts upon the saltness of sea, the moisture of the air, the natural and preternatural state of bodies, to which is prefixed a dialogue concerning cold, 1674," 8vo. 20. "The excellency of theology compared with natural philosophy, 1673," 8vo. 21. "A Collection of tracts, containing suspensions about hidden qualities of the air; with an appendix touching celestial magnets; animadversions upon Mr. Hobbes's problem about a vacuum; a discourse of the cause of attraction and fusion, 1674," 8vo. 22. "Some Considerations about the reconcileableness of reason and religion. By T. E. a layman. To which is annexed a discourse about the possibility of the resurrection by Mr. Boyle, 1675," 8vo. The reader must be informed, that both these pieces

were

were of his writing; only he thought fit to mark the former with the final letters of his name. Among other papers that he communicated this year to the Royal Society, there were two connected into one discourse, that deserve particular notice. The former was intituled, "An experimental discourse of quicksilver growing hot with gold;" the other related to the same subject, and both of them contained discoveries of the utmost importance.

In 1676, Mr. Boyle published, 23. "Experiments and notes about the mechanical origin or production of particular qualities, in several discourses on a great variety of subjects, and, among the rest, of electricity." He had been for many years a director of the East India company, and very useful in this capacity to that great body, more especially in procuring their charter; and the only return he expected for his labour was, the engaging the company to come to some resolution in favour of the propagation of the gospel, by means of their flourishing factories in that part of the world. As a proof of his own inclination to contribute, as far as in him lay, for that purpose, he caused five hundred copies of the Gospels and Acts of the Apostles, in the Malayan tongue, to be printed at Oxford in 1677, 4to, to be sent abroad at his own expence. This appears from the dedication, prefixed by his friend Dr. Thomas Hyde, to that translation which was published under his direction. It was the same spirit and principle which made him send, about three years before, several copies of "Grotius de Veritate Christianæ Religionis," translated into Arabic by Dr. Edward Pocock, into the Levant, as a means of propagating Christianity there. There was printed in 1677, at Geneva, a "Miscellaneous Collection of Mr. Boyle's Works," in Latin, without his consent, or even knowledge, of which there is a large account given in the Philosophical Transactions. In 1678 he communicated to Mr. Hooke a short memorial of some observations made upon "An artificial substance that shines without any preceding illustration;" which that gentleman thought fit to publish in his "Lectiones Cutlerianæ." He published the same year, 24. "Historical Account of a degradation of gold made by an anti-clixir;" a strange chemical narrative, 4to, reprinted in the same size 1739. This made a very great noise both at home and abroad, and is looked upon as one of the most remarkable pieces that ever fell from his pen.

In 1680, Mr. Boyle published, 25. "The Aerial Noctiluca; or some new phænomena, and a process of a factitious self-shining substance," 8vo. It was upon the 30th of November this year, that the Royal Society, as a proof of the just sense of his great worth, and of the constant and particular services which through a course of many years he had done them, made choice of him for their president; but he being extremely, and, as he says, peculiarly tender in point of oaths, declined the honour done him, by a letter addressed to "his much respected friend Mr. Robert Hooke, professor of

mathematics at Gresham college." About this time, Dr. Burnet being employed in compiling his admirable "History of the Reformation," Mr. Boyle contributed very largely to the expence of publishing it; as is acknowledged by the doctor in his preface to the second volume. 26. "Discourse of things aboye reason; inquiring, whether a philosopher should admit there are any such? 1681," 8vo. 27. "New Experiments and observations made upon the Icy Noctiluca: to which is added a Chemical paradox, grounded upon new experiments, making it probable, that chemical principles are transmutable, so that out of one of them others may be produced, 1682," 8vo. 28. "A Continuation of new experiments physico-mechanical, touching the spring and weight of the air, and their effects, 1682" 8vo. It was probably about the beginning of the year 1681, that he was engaged in promoting the preaching and propagating of the gospel among the Indians; since the letter, which he wrote upon that subject, was in answer to one from Mr. John Elliot, of New England, dated Nov. 4, 1680. This letter of Mr. Boyle is preserved by his historian; and it shews, that he had a vast dislike to persecution, on account of opinions in religion. He published, in 1683, nothing but a short letter to Dr. Beal, in relation to the making of fresh water out of salt. In 1684, he printed two very considerable works; 29. "Memoirs for the natural history of human blood, especially the spirit of that liquor," 8vo. 30. "Experiments and Considerations about the porosity of bodies," 8vo.

In 1685, he obliged the world with, 31. "Short Memoirs for the natural experimental history of mineral waters, with directions as to the several methods of trying them, including abundance of new and useful remarks, as well as several curious experiments." 32. "An Essay on the great effects of even, languid, and unheeded motion; whereunto is annexed an experimental discourse of some hitherto little regarded causes of the salubrity and insalubrity of the air, and it's effects." None of his treatises, it is said, were ever received with greater or more general applause than this. 33. "Of the Reconcilableness of specific medicines to the corpuscular philosophy; to which is annexed, A Discourse about the advantages of the use of simple medicines," 8vo. Besides these philosophical tracts, he gave the world likewise, the same year, an excellent theological one, 34. "Of the high veneration man's intellect owes to God, peculiarly for his wisdom and power," 8vo. This was part of a much larger work, which he signified to the world in an advertisement, to prevent any exception from being taken at the abrupt manner of it's beginning.

At the beginning of the succeeding year came abroad his, 35. "Free inquiry into the vulgarly received notion of nature;" a piece which was then, and will always be, greatly admired by those who have a true zeal and relish for pure religion and sound philosophy.

It was translated into Latin, and reprinted in 12 mo. the year after. In June 1686, his friend Dr. Gilbert Burnet, afterwards bishop of Salisbury, transmitted to him from the Hague the manuscript account of his travels, which he had drawn up in the form of letters, addressed to Mr. Boyle; who, in his answer to the doctor, dated the 14th of that month, expresses his satisfaction in "finding, that all men do not travel, as most do, to observe buildings, and gardens, and modes, and other amusements of a superficial and almost insignificant curiosity; for your judicious remarks and reflections," says he, "may not a little improve both a statesman, a critic, and a divine, as well as they will make the writer pass for all three." In 1687 Mr. Boyle published, 36. "The Martyrdom of Theodora and Didymia," 8vo. a work he had drawn up in his youth. 37. "A Disquisition about the final causes of natural things; wherein it is inquired whether, and, if at all, with what caution a naturalist should admit them. With an appendix about vitiated light," 1688, 8vo.

Soon after, Mr. Boyle published, 38. "Medicina Hydrostatica; or, Hydrostatics applied to the materia medica, shewing how, by the weight that divers bodies used in physic have in water, one may discover whether they be genuine or adulterate. To which is subjoined, a previous hydrostatical way of estimating ores," 1690, 8vo. He informs us, in the postscript of this treatise, that he had prepared materials for a second volume, which he intended to publish; but it never appeared. 39. "The Christian Virtuoso; shewing that, by being addicted to experimental philosophy, a man is rather assisted than indisposed to be a good Christian." The last work, which he published himself, was in the spring of 1691; and is entitled, 40. "Experimenta et Observationes Physicæ: wherein are briefly treated of several subjects relating to natural philosophy in an experimental way. To which is added, a small collection of strange reports," 8vo. About the entrance of the summer, he began to feel such an alteration in his health, as induced him to think of settling his affairs; and accordingly, on the 18th of July, he signed and sealed his last will, to which he afterwards added several codicils. In October his distempers increased; which might perhaps be owing to his tender concern for the tedious illness of his dear sister, the lady Ranelagh, with whom he had lived many years in the greatest harmony and friendship, and whose indisposition brought her to the grave on the 23d of December following. He did not survive her above a week; for, on the 30th of December, he departed this life in the 65th year of his age. He left behind him many other works in manuscript.

BOYLE (CHARLES), earl of Orrery, second son of Roger, second earl of Orrery, by Lady Mary Sackville, daughter to Richard earl of Dorset and Middlesex, was born Aug. 1676; and at fifteen entered a nobleman of Christ-church, Oxford, under the care of Dr. Francis Atterbury,

Atterbury, afterwards bishop of Rochester, and Dr. Freind. Dr. Aldrich, the head of that society, observing his uncommon application, drew up for his use that compendium of logic which is now read at Christ-church, wherein he styles him "the great ornament of our college." Having quitted the university, he was, in 1700, chosen member for the town of Huntington. A petition being presented to the House of Commons, complaining of the illegality of his election, he spoke in support of it with great warmth; and this probably gave rise to his duel with Mr. Wortley, the other candidate, in which, though Mr. Boyle had the advantage, the wounds he received threw him into a dangerous fit of sickness, that lasted for many months. On the death of his elder brother, he became earl of Orrery: soon after he had a regiment given him, and was elected a knight of the Thistle. In 1706 he married Lady Elizabeth Cecil, daughter to the earl of Exeter. In 1709 he was promoted to the rank of major general, and sworn of her majesty's privy council. He was envoy extraordinary from the queen to the states of Flanders and Brabant, with an appointment of ten pounds a day, at a very critical juncture, namely, during the treaty of Utrecht. There, some in authority at Brussels, knowing they were soon to become the emperor's subjects, and that his imperial majesty was not on good terms with the queen, shewed less respect to her minister than they had formerly done: upon which Orrery, who considered their behaviour as an indignity to the crown of Great Britain, managed with so much resolution and dexterity, that, when they thought his power was declining, or rather that he had no power at all, he got every one of them turned out of his post. Her majesty, in the tenth year of her reign, raised him to the dignity of a British peer, by the title of Lord Boyle, baron of Marlston, in Somersetshire. On the accession of King George I. he was made a lord of the bedchamber, and lord lieutenant and custos rotulorum of the county of Somerset. His frequent voting against the ministers gave rise to a report that he was to be removed from all his posts, upon which he absented himself from the court; but his friends assuring him that they had ground to believe the king had a personal esteem for him, he wrote a letter to his majesty, signifying, that though he looked upon his service as a high honour, yet, when he first entered into it, he did not conceive it was expected from him that he should vote against his conscience and his judgment; that he must confess it was his misfortune to differ widely in opinion from some of his majesty's ministers; that if those gentlemen had represented this to his majesty as a crime not to be forgiven, and his majesty himself thought so, he was ready to resign those posts he enjoyed, from which he found he was already removed by a common report, which was rather encouraged than contradicted by the ministers. The king going soon after to Hanover, Lord Orrery's regiment was taken from him; which his

lordship looking upon as a mark of displeasure, resigned his post of lord of the bedchamber.

On the 28th of September, 1722, he was committed close prisoner to the Tower, by warrant of a committee of the lords of the privy council, upon suspicion of high treason, and of being concerned in Lacy's plot. His confinement brought on such a dangerous fit of sickness, that, as Dr. Mead remonstrated to the council, unless he was immediately set at liberty; he would not answer for his life twenty-four hours; upon which, after six months imprisonment, he was admitted to bail. Upon the strictest inquiry, no sufficient ground for a prosecution being found, he was, after passing through the usual forms, absolutely discharged. After this, he constantly attended in his place in the House of Peers, as he had done before; and though he never spoke in that assembly, his pen was frequently employed to draw up the protests entered in it's journals. He died, after a short indisposition, on the 21st of August, 1731.

BOYLE (JOHN), earl of Cork and Orrery, was the only son of Charles, the subject of the preceding article, and born the 2d of January, 1706-7. He was placed under the management of Fenton, the poet, from the age of seven to thirteen; and then, after passing through Westminster school, he was admitted nobleman of Christchurch, Oxford. In 1728 he married Lady Harriet Hamilton, a daughter of George earl of Orkney; and though this match had the entire approbation of his father, yet it unfortunately happened that a dissention arose between the two earls, which put Lord Boyle and his lady into a very delicate and difficult situation. Lord Boyle was tenderly attached to his lady; and his behaviour not pleasing his father, who was too much irritated by the family quarrel, the earl, under this impression, made a will, in which he bequeathed his library to Christchurch in Oxford. It is true, that a reconciliation took place, and that the father was upon the point of cancelling this bequest, but was prevented by the suddenness of his decease. Lord Orrery speaks of this affair with great sensibility and emotion, above twenty years after, to his son.

He took his seat in the House of Peers, Jan. 1731-32; but though he distinguished himself by some speeches, he did not greatly cultivate the business of parliament. The delicacy of his health, his passion for private life, and the occasions he sometimes had of residing in Ireland, seem to have precluded him from any regular attendance in the English House of Peers. In 1732 he went to Ireland, and was at Cork, when his countess died there the 22d of August that year. The character of this lady is drawn by himself, in his "Observations on Pliny;" and her excellent qualities and virtues are highly displayed by Theobald, in his dedication of Shakspeare's works to the earl, which, it seems, was originally intended

for her. While in Ireland, he commenced a friendship with Swift, upon sending him a copy of verses on his birth-day, which produced also that of Pope. Oct. 1733 he returned to England, and having now no attachment to London, retired to Marston in Somersetshire; a seat of his ancestors which had been much neglected, and which was now little more than the shell of a house. Here he amused himself in building and repairing, in laying out gardens and plantations, in erecting a library, &c.

About 1738 he took a house in Duke-street, Westminster, that his sons might be educated under his own eye, and have also the benefit of attending Westminster-school. June the same year he married a second wife, Mrs. Margaret Hamilton, an Irish gentlewoman; and, with gratitude to Heaven, acknowledges that in her the loss of his former countess was repaired. In 1739 he published a new edition, in two vols. 8vo. of his great-grandfather's dramatic works, now very scarce; and in 1742 his "State Letters," to which were prefixed Morrice's memoirs of that statesman. In 1743 he was created doctor of law at Oxford; he was likewise a fellow of the Royal Society. In 1746, Lord Boyle being settled at Oxford, and Mr. Boyle at Westminster school, he removed to Caledon, in the county of Tyrone, Ireland, the seat of Mr. Hamilton, the father of his countess, where he resided, with little intermission, till 1750; happy in that domestic tranquillity, that studious retirement and inactivity, from which he was never drawn but with reluctance.

In 1751 he published, in two volumes, quarto, a translation of "Pliny's Letters with Observations on each Letter; and an Essay on Pliny's Life, addressed to Charles Lord Boyle:" which work met with so good a reception, that three editions of it, in 8vo. have since been printed. The same year, he addressed to his second son, Mr. Hamilton, "A Series of Letters, containing Remarks on the Life and Writings of Swift," 8vo. which was also so well received that it went through five editions in little more than a year. Dec. 1753 he succeeded to the title of Earl of Cork. September 1754, with his lady and daughter, he began a tour to Italy: his chief object was Florence, in which city and it's neighbourhood he resided nearly a year. He collected, while here, materials for the History of Tuscany, which he intended to write in a series of letters, twelve of which only he lived to finish; and of these an ample epitome may be seen in some of the periodical publications of 1782. In November 1755, he arrived at Marston, after passing through Germany and Holland. In 1758 he lost his second lady, and the year after his eldest son; and was, agreeable to the sensibility and tenderness of his nature, most deeply affected upon these occasions. He survived the loss of his son about three years; for an hereditary gout, which no temperance or management could subdue, put a period to his earthly existence, November 16, 1762, in his 56th year.

After

After his death, in 1774, were published his "Letters from Italy," by the Rev. John Duncombe, M. A. who prefixed a life of him, from which these memoirs are chiefly drawn. Besides what has been mentioned, Lord Cork was the author of many little productions. He contributed to those periodical papers called "The World," and "The Connoisseur:" to the former, No. 47, 68, 161; to the latter, the most part of No. 14 and 17, the letter signed Goliath English in No. 19; great part of No. 33 and 40; and the letters signed Reginald Fitzworm, Michael Krawbridge, Moses Orthodox, and Thomas Vainall, in No. 102, 107, 113, and 129. He published also, in 1759, "Memoirs of the Life of Robert Cary, Earl of Monmouth," 8vo. from a MS. communicated to him. Lord Cork was an amiable good man, and competently endowed, but not of strong original powers.

BOYLE (RICHARD), earl of Burlington and Cork, son of Richard earl of Cork, was born at the college of Youghall, Oct. 20, 1612. We have no distinct account of the place or manner of his education; but there is not the least question of his having all the care taken of him in this respect due to his quality, since the earl his father was very strict and serious in that particular. It is also very probable he distinguished himself remarkably in the prosecution of his studies, as the Lord Falkland, when deputy of Ireland, conferred on him, at his father's house at Youghall, the honour of knighthood, August 13, 1624, when not quite twelve years old. When he drew towards twenty, the earl thought proper to finish his education by sending him abroad, which he did under a very discreet and prudent governor, with an allowance of one thousand pounds a year, June 4, 1632. He passed through Flanders, France, and Italy, and after two years stay and upwards, returned home a graceful and accomplished young nobleman, which induced the Lord Wentworth, afterwards earl of Strafford, to promote earnestly a match between him and the Lady Elizabeth, daughter and sole heiress to Henry Lord Clifford, afterwards earl of Cumberland; which, though it met with some difficulties and impediments, was at last concluded, and the marriage with great pomp solemnized, in the chapel of Skipton-castle, in Craven, July 5, 1635, which was a very great addition to the splendor of the family, and to its interests. By this marriage he came to be very well known and received at Court, where his conduct gained him the esteem of the ministers, and the love of all who were about it. He was particularly loyal and dutiful to the king (Charles I.); for he took, according to the letter, the injunctions given him on this head by his parents and preceptors; and having, in the fulness of his heart, given his majesty warm assurances of this kind, he made it the business and study of his life to come up to them. He raised, in the first troubles of the north, a gallant troop of horse, at the head of which he proposed

posed, under the earl of Northumberland, to serve against the Scots, in the army raised to chastise their first rebellion. He gained much honour by this step, and many friends, even amongst those who were not much affected towards his father. On the breaking out of the bloody and inhuman rebellion in Ireland, he was immediately in arms and in action. He did not only command troops, but raised them, and for a long time paid them; yet he treated them always as if they had a nearer relation to him than what was created by service, and often put them in mind that they were not soldiers of fortune, but men in arms for the protection of their country. He was in several sieges and rencounters, more especially in the action at Liscarrol; but he never struck in with those who thought the best way to promote the Protestant cause was to carry on the war so as to render the Papists desperate. It was on the contrary principle that he concurred with, and even advised, the marquis of Ormond, in the affair of the cessation; and that being agreed to, in 1643, he set himself to procuring the king that assistance, from the hopes of which he had consented to this measure. He was so zealous in this affair, that, at his own request, his regiment was made part of the Irish brigade sent to his majesty's relief, and his lordship, now earl of Cork, commanded it in person. He was received at Oxford by the king with all possible marks of favour and attention, and every body spoke of his behaviour in the terms that it deserved. In consideration, therefore, of these timely and effectual services, as well as of those rendered by his deceased father-in-law, he was raised to the dignity of Baron Clifford, of Laneshorough; and in 1663 to the dignity of earl of Burlington, or Eridlington, in the county of York. A melancholy accident that happened not long after in his family, afforded a new opportunity for the king to manifest his affection for this noble peer, whose second son, Richard, then a volunteer aboard the fleet commanded by his royal highness the duke of York, was killed by a cannon shot, June 3, 1665, in the battle of Solebay: for, upon the 13th of March, 1666, his majesty constituted him lord lieutenant of the West Riding of Yorkshire, of the city of York, and county of the same. This he enjoyed during all that reign, and from the year 1679, with the addition of being also *custos rotulorum*. Under King James II. he held the same employments as long as he thought proper to hold them; but when he found that unfortunate prince expected him to make such uses of those offices as manifestly tended to overthrow the constitution, he very magnanimously resigned them, upon which the lieutenancy was given to Lord Thomas Howard, a very zealous and busy papist.

His lordship, upon the coming over of the prince of Orange, went heartily into the measures he thought conducive to settling the government, and redressing grievances, but neither sought or accepted employment. However, July 16, 1689, in the first year
of

of their reign, their majesties King William and Queen Mary called his only son, Charles Lord Clifford of Laneshorough, by writ, up to the House of Peers; an honour which he did not long live to enjoy, dying October 12, 1694. Our noble peer, whose parts qualified him for the most active, naturally inclined to peaceful and less pompous offices, in which he gained the respect and esteem of the gentry his neighbours, as his affability and beneficence charmed the common sort, so that his influence was general, as appeared from the universal concern expressed by all ranks of people in Yorkshire on his decease, January 15, 1697-8, in the eighty-sixth year of his age.

BOYSE, BOYS, or BOIS (JOHN), one of the translators of the bible, in the reign of James I. was son of William Bois, rector of West-Stowe, near St. Edmundsbury, in Suffolk, and born at Nettlestead in that county, 1560. He was taught the first rudiments of learning by his father; and his capacity was such, that at the age of five years he read the bible in Hebrew. He went afterwards to Hadley-school, and at fourteen was admitted of St. John's college, Cambridge, where he distinguished himself by his skill in the Greek. Happening to have the small-pox when he was elected fellow, to preserve his seniority, he caused himself to be carried, wrapped up in blankets, to be admitted. He applied himself for some time to the study of medicine, but fancying himself affected with every disease he read of, he quitted that science. June 21, 1583, he was ordained deacon, and next day, by virtue of a dispensation, priest. He was ten years chief Greek lecturer in his college, and read every day. He voluntarily read a Greek lecture for some years, at four in the morning, in his own chamber, which was frequented by many of the fellows. On the death of his father, he succeeded him in the rectory of West-Stowe; but his mother going to live with her brother, he resigned that preferment, though he might have kept it with his fellowship. At the age of thirty-six, he married the daughter of Mr. Holt, rector of Boxworth, in Cambridgeshire, whom he succeeded in that living, 1596. On quitting the university, the college gave him one hundred pounds. His young wife, who was bequeathed to him with the living, which was an advowson, proving a bad oeconomist, and himself being wholly immersed in his studies, he soon became so much in debt, that he was forced to sell his choice collection of books to a prodigious disadvantage. The loss of his library afflicted him so much, that he thought of quitting his native country. He was however soon reconciled to his wife, and he even continued to leave all domestic affairs to her management. He entered into an agreement with twelve of the neighbouring clergy, to meet every Friday at one of their houses by turns, to give an account of their studies. He usually kept some young scholar in his house to instruct his own chil-

dren, and the poorer sort of the town, as well as several gentlemen's children, who were boarded with him. When a new translation of the bible was, by James I. directed to be made, Mr. Bois was elected one of the Cambridge translators. He performed not only his own, but also the part assigned to another, with great reputation, tho' with little profit; for he had no allowance but his commons. He was also one of the six who met at Stationers hall to revise the whole: which task they went through in nine months, having each from the company of Stationers during that time thirty shillings a week. He afterwards assisted sir Henry Saville, in publishing the works of St. Chrysostom, and received a present of one copy of the book, for many years labour spent about it: which however was owing to the death of sir Henry Saville, who intended to have made him fellow of Eaton. In 1615, Dr. Lancelot Andrews, bishop of Ely, bestowed on him, unasked, a prebend in his church. He died 1643, in the 84th year of his age; leaving a great many manuscripts behind him, particularly a commentary on almost all the books of the new testament.

BOYSE (JOSEPH), an English dissenting minister, was born at Leeds in Yorkshire, Jan. 14, 1659-60; and trained at a private academy near Kendal in Westmoreland. He then went to London; and there, among other advantages in the prosecution of his studies, attended the preaching of many able divines, both conformists and nonconformists: of those of the established church, Tillotson, Calamy, Scott, and Stillingfleet: of the dissenters, Charnock, Baxter, and Howe. In 1680, he began to preach publicly. He was at Amsterdam in 1682, where he preached occasionally at the Brownist church. In 1683, after his return, he had an invitation to be a pastor at Dublin, which he did not relish; but was at length induced to accept it, because that season was not favourable to the nonconformists in England. Some years after, he had for his coadjutor the Rev. Mr. Thomas Emyln, so well known for his writings and his sufferings. This connexion and a mutual friendship subsisted between them for more than ten years; but the friendship was interrupted, and the connexion dissolved, in consequence of Emyln's sentiments upon the doctrine of the Trinity. Boyse's zeal for orthodoxy led him to take some steps, which were justly censurable; for, while Emyln was under prosecution, and his trial at hand, Boyse published a book against him, which certainly inflamed the prosecution, though, in the preface he declares that "he had no hand in it."

The time of Mr. Boyse's death is not mentioned; but his funeral sermon was preached at Dublin, Dec. 8, 1728. He was considered as a learned, pious, able, and useful divine; and his works, consisting of sermons and polemic divinity, were published, 1728, in two volumes folio.

BOYSE (SAMUEL), son of the preceding, was a very ingenious person ; and, being as remarkable for imprudence as for ingenuity, may furnish a very edifying article to numbers. He was born in 1708, and received the rudiments of his education at a private school in Dublin. At eighteen he was sent to the university of Glasgow ; and, before he had entered his 20th year, married a tradesman's daughter of that city. He was naturally extravagant, and soon exposed to the inconveniences of indigence ; and his wife being also dissolute and vicious, contributed not a little to accelerate his ruin. His father supported him for some time ; but, this support at length ceasing, he repaired to Edinburgh, where his poetical genius procured him many friends, and some patrons. In 1731, he published a volume of poems, addressed to the countess of Eglinton ; who was a patroness to men of wit, and much distinguished Boyse, while he resided in that country. He wrote also an Elegy upon the death of lady Stormont, entitled " The Tears of the Muses ;" with which lord Stormont was so much pleased, that he ordered Boyse a handsome present.

These publications, and the honourable notice taken of them, were the means of recommending him to very high persons, who were desirous of serving him : but Boyse was not a man to be served. He was a man of a low-lived, dirty, groveling humour : he was, says Cibber, of all men the farthest removed from a gentleman : he had no graces of person, and fewer still of conversation ; and though his understanding was very extensive, yet but few could discover that he had any genius above the common rank. He wrote poems ; but these, though excellent in their kind, were lost to the world, by being introduced with no advantage. His acquaintance were of such a cast, as could be of no service to him ; and, though voluptuous and luxurious, he had no taste for any thing elegant, and yet was to the last degree expensive. The contempt and poverty he was fallen into at Edinburgh, put him upon going to London ; which design being communicated to the duchess of Gordon, who still retained a high opinion of his poetical talents, she gave him a recommendatory letter to Mr. Pope, and obtained another for him to sir Peter King, then chancellor of England. Lord Stormont also recommended him to his brother, the late earl Mansfield ; but he made no use of these recommendations, and contented himself with subsisting by contributions. About 1740, he was so reduced, that he had not cloaths to appear abroad in : he had not, says Cibber, a shirt, a coat, or any kind of apparel : the sheets in which he lay were carried to the pawn-broker's ; he was obliged to be confined to bed, with no other covering than a blanket ; and he had little supports, but what he got by writing letters to his friends in the most abject style. His mode of studying and writing was curious : he sat up in bed, with the blanket wrapped about him, through which he had cut a
hole

hole large enough to admit his arm; and, placing the paper upon his knee, scribbled in the best manner he could.

In 1742, we find him in a spunging-house; but how long he was in confinement, does not appear; however he at length obtained his liberty: but his imprudence and his wants still continued, and he had often recourse to the meanest arts to procure benefactions. At some times he would raise subscriptions for poems, which did not exist; and, at others, ordered his wife to inform people that he was just expiring, to move the compassion of his friends, who were frequently surprised to meet the man in the street to-day, who was yesterday said to be at the point of death. In 1743, he published an Ode on the battle of Dettingen, entitled, “*Albion’s Triumph* :” but did not put his name to it. In 1745, he was with Mr. Henry at Reading, where he was paid at a very low rate for compiling a work, entitled, “*An Historical Review of the Transactions of Europe, from the commencement of the war with Spain in 1739, to the insurrection in Scotland in 1745; with the proceedings in parliament, and the most remarkable domestic occurrences, during that period. To which is added, An impartial history of the late rebellion,*” &c. This work was published, 1747, in two vols, 8vo. and is said not to be destitute of merit. While at Reading, his wife died; upon which he tied a piece of black ribbon round the neck of a little lap-dog, which he always carried about with him in his arms, as imagining it gave him the air of a man of taste. He also, when in his cups, which was as often as he had money, indulged a dream of his wife’s being still alive; and would talk spitefully of those by whom he suspected her to be entertained: so that, it seems, he was not without a good degree of affectation in his character.

After Boyse’s return from Reading, his behaviour and appearance were more decent, and hopes were entertained of his reformation; but his health now visibly declined, and he died, after a lingering illness, May 1749, in obscure lodgings near Shoe-lane, where he was buried at the expence of the parish. He is a melancholy instance of the wretchedness, contempt, and disgrace, to which the most ingenious persons may reduce themselves by an abuse of those powers with which nature hath endowed them. His genius was not confined to poetry: he had also a taste for painting, music, and heraldry. It is said, that his poems, if collected, would make six moderate volumes: two have been published. But the most celebrated of his performances was his poem, called “*Deity* ;” the third edition of which, was published in 1752.

BOXHORN (**MARK ZUERIUS**), a very learned person, but not exact and accurate in his writings, was born at Bergen-op-Zoom in 1612. He became professor at Leyden, first of eloquence, afterwards of politics and history. He died in 1663, after having pub-

lished several works: 1. *Historia Sacra et Profana*, a Christo nato usque ad 1650, 4to. 2. *Origines Gallicæ*. 3. Accounts of Holland and Zealand, published in Latin at different times in two quartos. 4. Notes upon Tacitus, Pliny, Justin, Suetonius, and other ancient Latin writers.

BRACŦON (**HENRY DE**), a celebrated English lawyer in the 13th century, was, according to Mr. Prince, born in Devonshire: and studied at Oxford, where he took the degree of doctor of laws. Applying himself afterwards to the study of the laws of England, he rose to great eminence at the bar; and, in 1244, was, by king Henry III. made one of his judges itinerant. At present, he is chiefly known by his learned work "*De legibus et consuetudinibus Angliæ*;" the first printed edition of it was in 1569, folio. In 1640, it was printed in 4to; and great pains was taken to collate various MSS. One of the most authentic manuscripts of this work was burnt in the fire which consumed a part of the Cotton library, Oct. 23, 1731.

BRADFORD (**JOHN**) a faithful professor of, and valiant sufferer for, the reformed religion, under the cruel persecutions of popery, in the reign of queen Mary, was born in the former part of king Henry the VIIIth's reign, of genteel parents, in the town of Manchester in Lancashire, where he received good education, not only in the Latin tongue, but arrived to great perfection in writing and accounts; so that he had few equals in those parts, for his qualifications of that kind. These excellencies of the pen to which he had attained, recommended him to the service of Sir John Harrington, a noble knight, in great esteem with that king, and his son Edward VI., under whom he was divers times treasurer, and paymaster of the English forces, and builder of the military works or fortifications at Boulogne in France. He passed several years in this employment, lived in great credit, made a splendid appearance, and was in a fair way both to wealth and honour. After retiring from this employment in the army, we find him residing for a while in the Inner-Temple; where, as it is said, he studied the common laws of this realm, and for some time solicited suits there, for sir John Harrington. But whatever he studied, or heard in the Temple, it appears by his letters from thence, to his pious friend Mr. Traves, that he heard more sermons than law-lectures there; and that he was already grown a divine, before he had taken the orders of one; he removed to Cambridge about the month of August 1548, and there changed his study as well as his profession. He soon took his degree of master of arts at Catherine-Hall; and Dr. Nicholas Ridley, who was then master of Pembroke-Hall, invited him, together with his godly companion master Thomas Horton, to become Fellows of that Hall. He now vigorously proceeded in the heavenly progression; and, by the effectual courses he took to arrive at that spiritual

spiritual perfection he aspired to, he became so eminent, that Bishop Ridley, who, in the beginning of the year 1550, was translated to the see of London, sent for him from the university, to take upon him deacon's orders; which having received, together with a licence, he soon became such a famous preacher of piety, and such an exemplary pattern of what he preached, that the said bishop obtained of the privy-council a grant, that he might be admitted one of his chaplains. From this time, to the end of king Edward's reign, he did so constantly, so ardently, and prevailingly, engraft the true principles of religion, not in the ears only, but in the hearts and minds of the people; so reformed the vicious, reclaimed the perverted, and fixed the wavering, that no preacher of his time was more followed, or more famed than Mr. Bradford.

Though by the death of king Edward, the religion was now changed to popery under queen Mary, yet Bradford changed not; but kept diligently preaching on the reformed doctrine, till he was unjustly, there being as yet no law against it, deprived both of his office, his liberty, and at last his life, by her cruel council, more especially the ecclesiastics in it. On the 16th of August 1553, he was summoned by the council and bishops to the Tower of London, where the queen then was, and charged with sedition and heresy. All his purgations availed him not; but they committed him close prisoner where he was. While he thus lay in the Tower, and other places of confinement, he wrote several pious discourses and exhortations, which were suspected to have reclaimed some who had revolted to popery, and known to have confirmed many who were unsettled in the protestant faith; but all by stealth; for he was denied the use of pen and ink. But nothing more irritated his adversaries, than the many epistles he secretly wrote, and conveyed to the citizens of London, the university and town of Cambridge, the towns of Walden and Manchester; and also to many noble and learned friends, as well as his pious relations; which letters and discourses are most of them extant in Fox's Book of Martyrs. In these letters shine forth such a spirit of inflexible constancy in his principles, such a primitive and apostolic zeal for the propagation of truth, such a sincere abhorrence of the gross, mercenary, and presumptuous delusions of the church of Rome, that it is as little wonder they have been so carefully transmitted to us, by the friends and favourers of the reformation, as that the enemies to it should cut off, as soon as they could, the increase of them. They having, therefore, ordered Bradford to be removed to the king's-bench in Southwark; he was soon afterwards, on the 22d of January 1554, led to his examination before Stephen, bishop of Winchester, then lord chancellor; Edmund, bishop of London, and others of them in commission for that purpose. After it was over, he was sent back to the said prison, under stricter restraint than before, especially in the exercise of his pen: but the sweetness of his comportment to-

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wards his keepers so mollified and won upon them, that it defeated the severity of his enemies commands in that particular; and his arguments, thus discharged out of prison, were like gunpowder that makes a louder report, and has but the stronger effect the closer it is confined; thereby doing their cause more hurt, than all the terror of their tyrannical treatment did it good. A week after, that is, on the 29th of the same month, he was brought before them in the church of St. Mary Overies to his second examination. In this examination, we see he was still intractable to all their seducements and menaces to all efforts of drawing him into that apostacy they had set him the pattern of: but still, not in utter despair of gracing their example, and justifying their own compliance by his, they ordered him up to their inquisition at the same place again the next day, to be examined for the last time. After his condemnation, we find him on the 3d of February, a prisoner in the Poultry-Counter, in the city of London, and that he lay there almost five months, bated and worried great part of the time, by some or other of the bishops and their chaplains or priests, and others whom they set upon him, in hopes, all under the vizard of friendship and compassion, to worm out some confessions or other, of such erroneous tenets as might give some colour to the world for their barbarity towards him. But he was invincible to them all; steady as a rock, repelling the stormy waves that invade it, and exposing their insolidity, by turning them into froth. His sagacity in discerning their snares, and his readiness in refelling their arguments from the scriptures, the fathers, and themselves, were such, upon those politic and rational topics, of the pope's authority here, and the real or carnal presence in the sacrament, for the denial of which he was condemned; that his most clamorous antagonists were struck with silence, and departed with admiration.

We are informed, that, both while he lay in the King's-bench, and now in the Counter, he preached twice a day, unless sickness hindered him; where also the sacrament was often ministered; and, through his keeper's indulgence, there was such resort of pious people to him, that his chamber was usually almost filled with them. He made but one short meal a-day, and allowed himself but four hours rest at night. His gentle nature was ever relenting at the thoughts of his infirmities, and fears of being betrayed into inconstancy: his behaviour was so humane, so affecting to all about him, that it won even many papists to wish for the preservation of his life. His very mien and aspect begat veneration; being tall and spare, or somewhat macerated in his body; of a faint sanguine complexion, with an auburn beard; and his eyes, through the intenseness of his celestial contemplations, were often so solemnly settled, that the tears would silently gather in them, till he could not restrain them from overflowing their banks, and creating a sympathy in the eyes of his beholders. The portions of his time he did not spend in prayer

prayer or preaching, he allotted to the visitation of his fellow-prisoners; exhorting the sick to patience, and distributing his money to the poor; some of them, those who had been the most violent opposers of his doctrines; nor did he leave the felons themselves without the best relief they were capable of receiving, under the distresses they had brought upon themselves; such as excited them to the most hearty and sincere repentance. The last night he lay in the Counter, which was June the 29th, he was much troubled in his sleep with dreams of the iron chain being brought to the prison-gate which was to bind him to the stake; also of being removed the next day to Newgate, and burnt in Smithfield the morning after; all which exactly came to pass. He quitted his unquiet bed about three o'clock in the morning, and, by his old exercise of reading and prayer, soon recovered that composure of mind which continued to the last. When the keeper's wife, almost beside herself, brought him intelligence the next day, that the chain was buying, and that he must die on the morrow, he pulled off his cap, and, lifting up his eyes to Heaven, said, "I thank God for it, I have looked for it a long time; therefore it comes not suddenly, but as a thing waited for every day and hour; the Lord make me worthy of it." When he shifted himself into the shirt he was to die in, he made such applications of it to the wedding-garment, as raised the admiration of all who were about him. When he went out of the prison, he distributed his money to every servant and officer of the house, and all the prisoners took their leave of him with weeping eyes: so, about midnight, he was carried to Newgate, attended by a vast multitude of people, who, because they had heard he was to suffer by break of day, that the fewer spectators might be witnesses of his death, they either stayed in Smithfield all night, or returned in greater numbers thither by four o'clock the next morning, which was the first of July, 1555; but Bradford was not brought thither till nine o'clock, and then came under a stronger guard of halberdeers than was ever known on the like occasion. As he came out of Newgate, he gave his velvet cap and his handkerchief to an old friend, with whom he had a little private talk. But his brother-in-law, Roger Beswick, for only taking leave of him, had his head broke, till the blood ran down his shoulders, by the Sheriff Woodroffe. When he came to Smithfield, and in his company a Yorkshire youth, who was an apprentice in London, named John Lyese, and to be burnt at the same stake with him, for maintaining the like faith in the sacrament, and denying that priests had any authority to exact auricular confession, Bradford went boldly up to the stake, laid him down flat on his face on one side of it; and the said young man, John Lyese, in like manner, went and laid himself on the other; where they had not prayed to themselves above the space of a minute, before the said sheriff bid Bradford arise, and make an end; for the press of the people was very great. When they were on their feet,

feet, Bradford took a faggot and kissed it, and did the like to the stake. When he pulled off his cloaths, he desired they might be given to his servant; which was granted. Then, at the stake, holding up his hands and his face to Heaven, he said aloud, "O England, England, repent thee of thy sins! Beware of idolatry, beware of antichrists, lest they deceive you." Here the sheriff ordered his hands to be tied; and one of the fire-rakers told him, if he had no better learning than that, he had best hold his peace. Then Bradford forgiving, and asking forgiveness of, all the world, turned his head about, comforted the stripling at the same stake with him, and embracing the flaming reeds that were near him, was heard among his last words to say, "Strait is the way, and narrow is the gate," &c. Thus he left the dross of his body among the ashes upon the earth, while his soul ascended to Heaven.

BRADLEY (JAMES), D. D. Savilian professor of astronomy in Oxford, fellow of the Royal Society at London, and member of the academies of sciences and belles lettres of Paris, Berlin, Petersburg, and Bologna, was born at Shireborn in Gloucestershire, in 1692, and educated at Northleach in the same county. Thence he was admitted a commoner of Baliol college in Oxford, March 15, 1710: where he took the degree of bachelor, Oct. 14, 1714, and of master of arts, Jan. 21, 1716. He was ordained deacon and priest in 1719, and instituted the same year to the vicarage of Bridstow in Herefordshire. He never had any other preferment in the church, except the small rectory or sinecure of Landewy Welfry, in the county of Pembroke, and diocese of St. David: and his institution to this bears date the first of March, 1719. It is presumed that the bishop of Hereford, to whom he was chaplain, was his patron to the vicarage; and Mr. Molyneux, who was then secretary to the prince of Wales, procured him the sinecure.

It appears that thus early in life he had many friends; and it is probable that by some of them he might have risen to eminence in the church, had not his natural inclination led him to pursue other studies, in which he afterwards shone so conspicuously. He received his first rudiments of the mathematics from his uncle Dr. James Pound, who resided at his living of Wanstead in Essex, where our astronomer was some time curate: this gentleman was his mother's brother, a man of singular capacity and genius, and eminent as a divine, a physician, and a mathematician. In the two former capacities he went to the East-Indies, in the company's service; and was one of those who had the good fortune to escape from the massacre of the factory, on the island of Pulo Condore, in Cochin China. An account of this shocking scene remains amongst Dr. Bradley's papers, written by Dr. Pound, together with a "Journal kept by him on board the *Rose* sloop," until, after many difficulties and distresses, they arrived at Batavia the 18th of April, 1705.

The public suffered much in this catastrophe, by the loss of Dr. Pound's papers, and other valuable curiosities collected by him, which all perished in the conflagration; as he had no time to save any thing but his own life. With this relation, to whom he was dear, even more than by the ties of blood, he spent all his vacations from other duties: it was whilst with him at Wanstead, that he first began the observations with the sector, which led to those important discoveries, and enabled him to settle the laws of the alterations of the fixed stars from the progressive motion of light, and the nutation of the earth's axis.

On the death of John Keil, M. D. he was chosen Savilian professor of astronomy in Oxford; his appointment bears date Oct. 31, 1721. On this promotion, so agreeable to his taste, he resigned the living of Bridgford, and also the sinecure of Landewy Welfry, and henceforward devoted his time and studies to his beloved science; nor was he sooner known, than distinguished by the friendship of lord Macclesfield, sir Isaac Newton, his colleague in the Savilian professorship, Dr. Halley, and other great mathematicians, astronomers, and patrons of science. In 1730, he succeeded Mr. Whiteside, as lecture reader of astronomy and experimental philosophy in Oxford: which was a considerable emolument to himself, and which he held till within a year or two of his death; when the ill state of his health made it necessary to resign it. At the decease of Dr. Halley, he was appointed astronomical observator, at the royal observatory at Greenwich: the appointment is dated Feb. 3, 1741-2. From letters found amongst his papers, it appears that Dr. Halley was greatly desirous that our astronomer should succeed him; and in one letter, when he found himself declining, he desires his leave to make interest for him: but he owed this new acquisition chiefly to the friendship of lord Macclesfield, the late president of the Royal Society. Upon this promotion he was honoured with the degree of doctor of divinity, by diploma from Oxford.

In 1747, he published his letter to the earl of Macclesfield, concerning an apparent motion observed in some of the fixed stars; on account of which he obtained the annual gold prize-medal from the Royal Society. It was in consequence of this letter, that in 1748 George the Second, by his sign manual, directed to the commissioners and principal officers of his navy, ordered the payment of 1000*l.* to James Bradley, D. D. his astronomer, and keeper of the royal observatory, in order to repair the old instruments in the said observatory, and to provide new ones. This enabled him to furnish it with the noblest and most accurate apparatus in the known world, suited to the dignity of the nation and the royal donor; in the executive part of this useful work, those eminent artists Mr. George Graham and Mr. Bird deserve honourable mention: who contributed much towards the perfection of those instruments, which enabled Dr. Bradley to leave behind him the greatest

number of the most accurate observations that were perhaps ever made by any one man. Nor was this the last instance whereby his late majesty distinguished his royal astronomer; for, upon his refusing to accept the living of Greenwich from a conscientious scruple, his majesty granted him an annuity or yearly pension of 250*l.* during pleasure.

About 1748 he became entitled to Bishop Crew's benefaction of 30*l.* per annum, to the lecture reader in experimental philosophy in Oxford. He was elected member of the Royal Society in 1752; of the Academy of Sciences at Paris, in 1748; of that at Petersburg, in 1754; of the Academy of Sciences at Bologna, in 1757; and also of the Royal Prussian Academy of Sciences and Belles Lettres, but the time when does not appear amongst his papers.

By too close application to his observations and studies, as is probable, our royal astronomer was afflicted for near two years before his death with a grievous oppression on his spirits, which quite put an end to his labours: his chief distress arose from an apprehension that he should survive his rational faculties; but this so much dreaded evil never came upon him. In June 1762 he was taken with a suppression of urine, occasioned (as it afterwards appeared) by an inflammation in his kidneys, which brought him to his end the 13th of July following. He died at Chalford in Gloucestershire, in the 70th year of his age.

BRADY (Dr. NICHOLAS), an English divine of good parts and learning, was the son of Nicholas Brady, an officer in the king's army in the civil wars of 1641; being lineally descended from Hugh Brady, the first Protestant bishop of Meath. He was born at Bandon, in the county of Cork, October the 28th, 1659, and continued in Ireland till he was twelve years of age. Then he was sent over to England to Westminster-school, and from thence elected student to Christ-church, in Oxford. After continuing there about four years, he went to Dublin, where his father resided; at which university he immediately commenced bachelor of arts. When he was of due standing, his diploma for the degree of doctor of divinity was, on account of his uncommon merit, presented to him by that university, while he was in England; and brought over by Dr. Pratt, then senior travelling fellow, afterwards provost of that college. His first ecclesiastical preferment was to a prebend, in the cathedral of St. Barry's, at Cork; to which he was collated by Bishop Wettenhal, whose domestic chaplain he was. He was a zealous promoter of the Revolution, and in consequence of his zeal suffered for it. In 1690, when the troubles broke out in Ireland, by his interest with King James's general, he thrice prevented the burning of the town of Bandon, after three several orders given by that prince to destroy it. The same year, having been deputed by the people of Bandon, he went over to England, to petition the parliament for a redress of
some

some grievances they had suffered while King James was in Ireland; and afterwards quitting his preferments in Ireland, he settled in London, where, being celebrated for his abilities in the pulpit, he was elected minister of St. Catherine Cree church, and lecturer of St. Michael's, Wood-street. He afterwards became minister of Richmond in Surrey, and Stratford-upon-Avon in Warwickshire, and at length rector of Clapham in Surrey; which last, together with Richmond, he held till his death. He was also chaplain to the duke of Ormond's troop of horse-guards, as he was to their majesties King William and Queen Mary. He died May 20, 1726, aged sixty-six.

He translated the "*Æneid of Virgil*," which was published by subscription. He published three volumes of "*Sermons*" in 8vo. and after his death three more were published by his son. Among his sermons, there is one preached on St. Cæcilia's day, in vindication of church music, first printed in 1697, 4to. But what he is likely to be the longest remembered for, as indeed he is now best known by, is "*A new Version of the Psalms of David*," in conjunction with Mr. Tate. All this version was licensed at Kensington, where King William usually resided, in 1696; and is now sung in most churches of England and Ireland, instead of the old one by Sternhold and Hopkins, made in the reign of Edward VI.

BRAHE (*TYCHO*) a celebrated astronomer, descended of an illustrious family, originally of Sweden, but settled in Denmark, was born in Knudstorp, 1546. He was by the direction of George Brahe, his father's brother, taught Latin when seven years old. He studied five years under private tutors, and acquired a taste for poetry. His uncle sent him, in 1559, to study rhetoric and philosophy at Copenhagen: his father had died a little before. The great eclipse of the sun, on the 21st of August, 1560, happening at the precise time the astronomers had foretold, he began to look upon astronomy as something divine; and, purchasing the tables of Stadius, gained some notion of the theory of the planets. In 1562 he was sent to Leipzig to study law, but astronomy wholly engrossed his thoughts: in purchasing books of that science he employed his pocket-money. Having procured a small celestial globe, he was wont to wait till his tutor was gone to bed, in order to examine the constellations, and learn their names: when the sky was clear, he spent whole nights in viewing the stars. In 1565 the death of his uncle occasioned his return home; but his relations thinking the study of astronomy beneath his rank, he went in 1566 to Wittemberg, which the plague forced him to leave in 1567, to go to Kof-tock. In December that year, a difference arising between Brahe and a Danish nobleman, they fought, and the former had part of his nose cut off; which defect he so artfully supplied with one made of gold and silver, that it was not perceivable. It was about this time

that he began to apply himself to chemistry, proposing nothing less than to obtain the philosopher's stone. In 1569 he removed to Augsbürg, where he was visited by Peter Ramus. In 1571 he returned to Denmark, and was favoured by his mother's brother, Steno Belle, a lover of learning, with a convenient place at his castle of Herritzvad, near Knudstorp, for making his observations, and building a laboratory. His marrying a country girl beneath his rank, occasioned such a violent quarrel between him and his relations, that the king was obliged to interpose to reconcile them. In 1574, by his majesty's command, he read lectures upon the theory of comets at Copenhagen; and the year following visited Hesse Cassel, Franckfort, and Basil, and some other parts of Switzerland. From thence he went to Italy, staid some time in Venice, and returned by way of Germany to Copenhagen before winter, to settle his affairs, purposing to remove with his family to Basil the following spring; but he dropped this design, upon the King of Denmark's bestowing on him for life the island of Kuen in the Sound, and a promise that an observatory and laboratory should be built for him, with a supply also of money for carrying on his designs. The first stone of the observatory was laid August 8, 1576. Though that, with the several buildings belonging to it, and the necessary machines, cost the king an immense sum, Brahe laid out of his own money above an hundred thousand crowns during the twenty years he continued there, sparing no expence to cultivate the science of astronomy. He commonly maintained in his house ten or twelve young men, who assisted him in his observations, and whom he instructed in astronomy and the mathematics. The king likewise assigned him a pension of two thousand crowns out of the treasury, a fee in Norway, and the canonry of Roschild, worth a thousand crowns a year. James VI. of Scotland coming into Denmark to marry Anne, daughter of Frederick II. visited Brahe at Uranibürg, the name given to the observatory, made him several noble presents, and wrote a copy of Latin verses in his honour. The particular distinction paid to Brahe excited the jealousy of some of the nobles. The physicians also were uneasy, because their patients deserted them to apply to him for the sovereign medicines which he distributed gratis. Valkendorf, treasurer of the household, was incensed against him on account of a dispute occasioned by a dog of Brahe's having bit him. All these things conspired to his ruin. It was represented to the king, that, the treasury being exhausted, many pensions, particularly Brahe's, ought to be retrenched; that the fee which he had long enjoyed ought to be given to some person more capable to serve the state; and that, though Brahe was obliged to make the necessary reparations to the chapel belonging to his canonry at Roschild, he had suffered it to fall to ruin. These insinuations had their effect; and in 1569 he was deprived of his pension, his fee, and his canonry. Being thus rendered incapable of

supporting the expences of his laboratory, he went to Copenhagen, and continued his astronomical observations and chemical experiments in that city, till Valkendorf brought him an order from the king to desist. This put him upon thoughts of getting himself introduced to the emperor, who was fond of mechanism and chemical experiments. He waited upon him at Prague, was most graciously received, had a magnificent house given him till one more proper for astronomical observations could be procured, and a pension of three thousand crowns assigned him, with a promise of a fee for himself and his descendants. This good fortune he enjoyed but a short time; for going to dine with a nobleman, he forgot to make water before he sat down to table, according to his usual custom. During the entertainment he drank more than common, and found himself uneasy, yet imprudently continued some time longer at table; and upon his return home was seized with a total suppression of urine, of which he died the 24th of October, 1601. His great skill in astrology is universally acknowledged. He was very credulous with respect to judicial astrology and presages. If he met an old woman when he went out of doors, or a hare upon the road on a journey, he used to turn back immediately, being persuaded that it was a bad omen. When he lived at Uraniburg, he had at his house a madman, whom he placed at his feet at table, and fed himself. As he imagined that every thing spoken by mad persons presaged something, he carefully observed all that this man said; and because it sometimes proved true, he imagined it might always be depended upon.

BRAMHALL (JOHN), an eminent divine, was descended from an ancient family, and born at Pontefract, in Yorkshire, about 1593. He received his school education at the place of his birth; and was removed from thence to Sidney college, Cambridge, in 1608. After taking the degrees of bachelor and master of arts, he quitted the university, and, entering into orders, had a living given him in the city of York. About the same time he married a clergyman's widow, with whom he received a good fortune; and, what was equally, if not more acceptable, a valuable library, left by her former husband. In 1623 he had two public disputations at North Allerton, with a secular priest and a Jesuit. The match between Prince Charles and the Infanta of Spain was then depending; and the Papists expected great advantages and countenance to their religion from it. These two, therefore, by way of preparing the way for them, sent a public challenge to all the Protestant clergy in the county of York; and when none durst accept it, our author, though then but a stripling in the school of controversy, undertook the combat. His success in this dispute gained him so much reputation, and so recommended him in particular to Matthews, archbishop of York, that he made him his chaplain, and took him into his confidence. He was afterwards made a prebendary of York, and then

of Rippon; at which last place he went and resided after the archbishop's death, which happened in 1628, and managed most of the affairs of that church in the quality of sub-dean. He had great weight in the town of Rippon, and was also appointed one of his majesty's high commissioners, in the administration of which office he was by some accounted severe.

In 1630 he took a doctor of divinity's degree at Cambridge; and soon after was invited to Ireland by the Lord Viscount Wentworth, deputy of that kingdom, and Sir Christopher Wandesford, master of the rolls. He went over in 1633, having first resigned all his church preferments in England; and a little while after obtained the archdeaconry of Meath, the best in that kingdom. The first public service he was employed in was a royal visitation; when finding the revenues of the church miserably wasted, the bishoprics, in particular, wretchedly dilapidated by fee-farms and long leases, and small rents, the discipline scandalously despised, and the ministers but meanly provided, he applied, in process of time, proper remedies to these several evils. In 1634 he was promoted to the bishopric of Londonderry; and improved that see very much, not only by advancing the rents, but also by recovering lands detained from his predecessors. But the greatest service he did the church of Ireland was, by getting, with the lord deputy's assistance, several acts passed in the parliament which met in that kingdom on the 14th of July, 1634, for the abolishing fee-farms, recovering impropriations, &c. by which, and other means, he regained to the church, in the space of four years, thirty or forty thousand pounds a year. In the convocation that met at the same time, he prevailed upon the church of Ireland to be united in the same faith with the church of England, by embracing the thirty-nine articles of religion, agreed upon in the convocation holden at London in 1562. He would fain also have got the English canons established in Ireland, but could obtain no more, than that such of our canons as were proper for the Irish should be removed thither, and others new framed and added to them. In the mean time he met, from several quarters, with a great deal of detraction and envy, and, according to the fashion of those times, was charged with Arminianism and Popery; but he was not of a spirit to be daunted with noise and ill words.

In 1637 he took a journey into England, and was there surprised with the news of an information exhibited against him in the Star-chamber, for being present at Rippon when one Mr. Palmes had made some reflecting discourse upon his majesty, and neither re-proving nor informing against him. The words deserved no very great punishment, if they had been true, being no more than, that "he feared a Scottish mist was come over their town, because the king had altered his lodgings from Rippon, where he had designed them, to Sir Richard Graham's house, not far from that place." But the bishop easily cleared himself and the whole company. After
having

having received much honour from Charles I. and many civilities from Archbishop Laud, and other great persons, he returned to Ireland; and with 6000*l.* for which he sold his estate in England, purchased another at Omagh, in the county of Tyrone, and began a plantation, which the distractions of that kingdom hindered him from perfecting. In March 1640-41 articles of high treason were exhibited against him in Ireland, wherein he was charged with having conspired with others to subvert the fundamental laws of that kingdom, to introduce an arbitrary and tyrannical government, &c. The bishop was at Londonderry when he received intelligence of this accusation. All his friends wrote to him to decline the trial, but, thinking it dishonourable to fly, he went directly to Dublin, and was made a close prisoner by the parliament. In this distress he wrote to the primate Usher, then in England, for his advice and comfort; who mediated so effectually in his behalf with the king, that his majesty sent a letter to Ireland to stop proceedings against him. This letter was very slowly obeyed; however, the bishop was at length restored to liberty, but without any public acquittal, the charge lying still dormant against him, to be awakened when his enemies pleased. Shortly after his return to Londonderry, Sir Phelim O'Neil contrived his ruin in the following manner. He directed a letter to him, wherein he desired, "that, according to their articles, such a gate of the city should be delivered to him;" expecting that the Scotch in the place would, upon the discovery, become his executioners; but the person who was to manage the matter ran away with the letter. Though this design took no place, the bishop did not find any safety there: the city daily filling with discontented persons out of Scotland, he began to be afraid lest they should deliver him up. One night they turned a cannon against his house, to affront him; whereupon, being persuaded by his friends to look on that as a warning, he took their advice, and privately embarked for England. Here he continued active in the king's service till his affairs were grown desperate; and then, embarking with several persons of distinction, he landed at Hamburgh on the 8th of July, 1644. Shortly after, at the treaty of Uxbridge, the parliaments of England and Scotland made this one of their preliminary demands, that Bishop Bramhall, together with Archbishop Laud, &c. should be excepted out of the general pardon.

From Hamburgh he went to Brussels, where he continued for the most part till 1648, with Sir Henry de Vic, the king's president; constantly preaching every Sunday, and frequently administering the sacrament. In that year he returned to Ireland; from whence, after having undergone several difficulties, he narrowly escaped in a little bark: all the while he was there, his life was in continual danger. At Limerick he was threatened with death, if he did not suddenly depart the town. At Portumnagh, indeed, he afterwards enjoyed more freedom, and an allowance of the church service, under

der the protection of the marquis of Clanrickard: but at the revolt of Cork he had a very narrow deliverance; which deliverance, however, troubled Cromwell so, that he declared he would have given a good sum of money for that Irish Canterbury, as he called him. His escape from Ireland is accounted wonderful: for the vessel he was in was closely hunted by two of the parliament frigates; and when they were come so near that all hopes of being saved were taken away, on a sudden the wind sunk into a perfect calm, yet somehow suffered the vessel to get off, while the frigates were unable to proceed at all. During this second time of being abroad, he had many disputes about religion with the learned of all nations, sometimes occasionally, at other times by appointment and formal challenge; and wrote several things in defence of the church of England. He likewise proposed to draw a parallel between the liturgy of the church of England, and the public forms of the Protestant churches abroad; and with this view he designed to travel about. But he met with a very unexpected interruption in his first day's journey; for he no sooner came into the house where he intended to refresh himself, but he was known, and called by his name, by the hostess. While the bishop was wondering at his being discovered, she revealed the secret by shewing him his picture, and assured him there were several of them upon the road, that, being known by them, he might be seized; and that her husband, among others, had power to that purpose, which he would certainly make use of, if he found him. The bishop saw evidently he was a condemned man, being already hanged in effigy; and therefore, making use of this intelligence, prudently withdrew into safer quarters.

On the restoration of the church and monarchy, he returned to England, and was from the first designed for higher promotion. Most people imagined it would be the archbishopric of York; but at last he was appointed archbishop of Armagh, to which he was translated upon the 18th of January, 1660-61. The same year he visited his diocese, where he found great disorder; some having committed horrible outrages, and many imbibed very strong prejudices, both against his person, and the doctrine and discipline of the church; but, by argument, persuasion, and long suffering, he gained upon them even beyond his own expectation. He used to say, "Men must have some time to return to their wits, who had been so long out of them:" therefore, by prudence and moderation, he greatly softened the spirit of opposition, and effectually obtained the point he aimed at. As he was by his station president of the convocation, which met upon the 8th of May, 1661, so was he also for his merit chosen speaker of the House of Lords, in the parliament which met at the same time; and so great a value had both Houses for him, that they appointed committees to examine what was upon record in their books concerning him and the earl of Strafford, and
ordered

ordered the scandalous charges against them to be torn out, which was accordingly done. In this parliament many advantages were procured, and more designed, for the church, in which he was very industrious. About this time he had a violent sickness, being a second fit of the palsy, which was very near putting an end to his life; but he recovered. A little before his death he visited his diocese; and having provided for the repair of his cathedral, and other affairs suitable to his pastoral office, he returned to Dublin about the middle of May 1663. The latter end of June, he was seized with a third fit of the palsy; of which he soon died, being then seventy years old.

He was the author of several works; as, 1. An Answer to M. de Milletiere his impertinent Dedication of his imaginary Triumph, entitled, *The Victory of Truth, &c.* 2. A just Vindication of the Church of England from the unjust Aspersions of criminal Schism. 3. Fair Warning to take Heed of the Scottish Discipline. 4. The Serpent's Salve; or a Remedy for the biting of an Asp: written in Vindication of Charles I. 5. Vindication of himself and the Episcopal Clergy from the Presbyterian Charge of Popery. 6. A Defence of True Liberty. 7. Castigations upon Mr. Hobbes's Animadversions upon the same. 8. The Catching of Leviathan, or the great Whale; demonstrating out of Mr. Hobbes's own Works, that no man, who is thoroughly an Hobbist, can be a good Christian. He also published several other small pieces, and occasional sermons.

BRANDT (GERARD) a Protestant divine and minister of Amsterdam, who flourished in the seventeenth century. He was the author of the "*History of the Reformation of the Low Countries,*" in four volumes, quarto. It is written in Flemish; and the Grand Pensionary Fagel said once to Bishop Burnet, that it was worth learning Flemish merely to read Brandt's history. An abridgement of it was afterwards published in French, in 3 vols. 12mo. Brandt also wrote the "*Life of Admiral Ruyter.*" He died at Rotterdam, in 1695.

BRAY (Sir REGINALD), who was instrumental in the advancement of Henry VII. to the throne, was the second son of Sir Richard Bray, one of the privy council to Henry VI. who lies buried in the north aisle of Worcester cathedral. His family came into England with the Conqueror, and flourished in the counties of Northampton and Warwick; but Edmond, the father of Sir Richard, is styled of Eton, in the county of Bedford, which continued the seat of the family for some descents. Whether Sir Reginald had taken part with Henry VI. or what public transactions he was concerned in, in the time of Edward IV. does not appear; but it seems that he was concerned in some, as he had a general pardon granted to him in the first year of King Richard III. He was receiver-general to Sir Henry Stafford, who married Margaret countess of Richmond, mother to the earl of Richmond, afterwards King Henry VII. and

continued in her service after the death of Sir Henry, and her re-marriage with Lord Thomas Stanley.

When the duke of Buckingham had concerted with Mortimer bishop of Ely, then his prisoner at Brecknock in Wales, the marriage of the earl of Richmond with the princess Elizabeth, eldest daughter of Edward IV. and his advancement to the throne; the bishop recommended Sir Reginald for the transaction of the affair with the countess, telling the duke he had an old friend with her, a man sober, secret, and well-witted, called Reginald Bray, whose prudent policy he had known to have compassed matters of great importance; and accordingly wrote to him in Lancashire, where he was with the countess, to come to Brecknock with all speed. He readily obeyed the summons, and, receiving his charge, returned to the countess, who, having obtained the queen dowager's consent to the marriage, made this Reginald the chief manager of the conspiracy, and employed him to engage as many persons of note as he could. In a few days he brought in Sir Giles Daubeney, afterwards Lord Daubeney, Sir John Cheney, Richard Guilford, Esq. afterwards Sir Richard (who were all much employed by Henry, after he came to the crown), Thomas Rame, Esq. who was taken and executed by King Richard, and many others.

After Henry came to the crown, he was greatly in his favour as long as he lived, and had great honours and wealth bestowed upon him. He was made a knight banneret, whether at the battle of Bosworth or Blackheath, when the Cornish rebels were defeated, is uncertain. He was also made a knight of the Bath at the king's coronation; and in the first year of his reign was joint chief justice with Lord Fitzwalter, of all the forests south of Trent, and also a privy counsellor. After this he was made high treasurer, and knight of the Garter. He was at the battle of Blackheath, when Lord Audley, having joined the Cornish rebels, was taken prisoner; and being beheaded, and his estate forfeited, his manor of Shere Vachery and Cranley in Surrey, with a considerable estate, was given to Sir Reginald. He also had the isle of Wight in farm from the king, at 300 marks per annum.

His skill in architecture appears from Henry the Seventh's chapel in Westminster abbey, and the chapel of St. George at Windsor; as he had a principal concern and direction in the building of the former, and the finishing and bringing to perfection the latter, to which he was also a liberal benefactor.

BRAY (THOMAS), an English divine, born at Marton in Shropshire, 1656, was placed at Hart-hall, Oxford; but the scantiness of his fortune forced him to leave the university, soon after he had commenced bachelor of arts. Having entered into orders, he obtained a curacy near Bridgnorth in Shropshire; from whence he soon removed to Warwickshire, to officiate as chaplain to Sir Thomas

Price, by whom the donative of Lac Marlin was conferred upon him. Being introduced to the acquaintance of Simon Lord Digby, his lordship recommended him to his brother, afterwards Lord Digby, who gave him the vicarage of Over-Whitacre, in the same county, and generously endowed it with the great tythes. In 1690 the rectory of Sheldon being vacant by the incumbent's refusing to take the oaths at the Revolution, his lordship also presented Mr. Bray to it. This living he held till about three months before his death, when he resigned it on account of his advanced age. December 12, 1693, he took the degree of master of arts at Hart-hall, Oxford. The reputation he acquired by the publication of his catechetical lectures, which he composed at Sheldon, determined Dr. Compton, bishop of London, to make choice of him to be his commissary in Maryland, for the establishment and better regulation of church affairs in that province. Mr. Bray taking into consideration the state of the country, and the most effectual methods to promote this design, it readily occurred to him, that only the poorer clergy would leave their friends and native lands, to go and settle there; and as it was not to be supposed that these men would supply themselves with a number of books proper to qualify them for the ends of their mission, he endeavoured to provide for this defect. He represented the state of the case to the bishops, desiring their assistance and encouragement in procuring parochial libraries for the use of the missionaries; and his representation met with encouragement and success. Many libraries were founded, not only in Maryland, but also in other provinces on the continent, islands in America, and the factories in Africa; and their preservation was insured by solemn acts of assembly. He formed a design also of founding parochial libraries in England, and this scheme also met with encouragement; insomuch that libraries were founded in several dioceses, and provision was made for their security and preservation, in an act of parliament passed in the 7th year of Queen Anne, entitled, "An act for the better preservation of parochial libraries in that part of Great Britain called England." He farther formed a design of raising libraries in sea-port towns, where the missionaries might be detained by contrary winds, obtaining several benefactions for that purpose, and taking with him a quantity of books to deposit in each port that should happen in his way, and being detained in three several places in a subsequent voyage to Maryland, he put this design in execution in every one of them, viz. Gravesend, Deal, and Plymouth. He likewise made a beginning towards parochial catechetical libraries in the Isle of Man.

In 1696 Mr. Bray accumulated the degrees of bachelor and doctor of divinity at Magdalen-college, Oxford; and in December that year published "*Bibliotheca Parochialis*," or, a scheme of such theological and other heads as seem requisite to be perused, or occasionally consulted by the reverend clergy, together with a catalogue of books, which may be profitably read on each of those points. At the same

time he sent abroad another tract, entitled, "Apostolic charity; it's nature and excellency;" being a discourse preached at St. Paul's at the ordination of some Protestant missionaries to be sent into the plantations: to which he prefixed a general view of the English colonies in America, in order to shew what provision was wanting for the propagation of Christianity in those parts. In 1697, he petitioned the house of commons, that a share of the alienated lands (formerly given to superstitious uses) which were proposed to be vested in Greenwich hospital, might be appropriated for the propagation of religion in the plantations. This petition was well received; and a fourth part of all that should be discovered (after one moiety to the discoverer) was allowed by the committee: but the bill was never reported. Not discouraged by this disappointment, he went over to Holland, to make application to his majesty for a grant of some arrears of taxes due to the crown; but the recovery of these arrears was very difficult, and they proved of little value. He next drew up the plan of a society pro fide propaganda, to be established by charter; and, in consequence thereof, letters patent for erecting a corporation by the name of, "The society for the propagation of the gospel in foreign parts;" passed the great seal in 1701.

In 1702, having waited a considerable time for the return of a law from Maryland for the establishment of the church; with such amendments as would render it unexceptionable at the court of England, he resolved to go over to that country, as well to hasten the passing this act in their assemblies, as to promote other matters for the service of religion. Some of his friends, seeing that he received no advantage from his commissary's place, nor had any allowance made, or preferment given him at home, to support the expences he was at, advised him to lay aside his design of going abroad, and take two good preferments that were offered him at home, that of sub-almoner, and the donative of Aldgate; but he declined every offer inconsistent with the interest of the affair he was engaged in, and though forced to dispose of his own effects, and raise money on credit for his support in the undertaking, he set sail from the Downs, Dec. 20, 1699; and, after a tedious and dangerous passage, arrived at Maryland the 12th of March 1700. By his prudent conduct, he not only gained singular respect from all, but so much of the assembly's confidence, that they ordered the attorney-general to consult with him in drawing up the bill, which passed nemine contradicente. After the breaking up of the assembly and that of a general visitation at Annapolis, to which all the clergy were cited, many apprehending the opposition of the Quakers might get this new-enacted law again annulled, intimated to Dr. Bray, that it would be of great consequence to the preservation and final settlement of the church, if he were to go home with the law, and solicit the royal assent. He came over accordingly, and found that
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their apprehensions were not groundless: he refuted the suggestions of the Quakers by a printed memorial, and his majesty decided without hesitation in the church's favour.

The doctor's small fortune being consumed in these undertakings, lord Weymouth generously presented him with a bill of 300*l.* for his private use; great part of which, however, he devoted to his public designs. Though he was vested with the character of commissary, no part of the proposed revenue was annexed to it; yet he never made any complaint or remonstrance against this unjust disappointment; and when two sums of fifty pounds each were presented to him in Maryland, he generously threw them in towards defraying the charges of their libraries and law. In 1701, he published his circular letters to the clergy of Maryland; a memorial representing the present state of religion on the continent of North America, and the acts of his visitation, held at Annapolis. In 1706, he accepted of the donative of St. Botolph without Aldgate, worth about 150*l.* per annum. In 1712, he printed his "*Martyrology, or Papal Usurpation*," in folio. This work is a collection of scarce and valuable treatises; digested into as regular a history as the nature of the subject would admit, in order to trace the origin and growth of the exorbitant claims of the papal see. He proposed to compile a second volume, but for want of leisure laid the design aside, and bequeathed, by will, his valuable collection of materials, both printed and manuscript, to Sion college. In Dr. Bray's beforementioned voyage to Holland, his disinterested and public spirit gained him the esteem of Mr. d'Allone of the Hague, a private secretary to king William; who kept up an epistolary correspondence with him: the result whereof was, that he gave in his life-time a sum to be applied to the conversion of the negroes in the British plantations; and at his death, in 1723, left 900*l.* out of his English estate to Dr. Bray and his associates, towards raising a capital stock for the same purpose. In 1726, the doctor printed his "*Directorium missionarium*," and "*Primordia bibliothecaria*," and some other tracts of the like kind, in one of which he declares as his opinion, that the civilizing of the Indians must precede any successful attempt for their conversion. He wrote likewise a short account of Mr. Rawlet, author of the *Christian Monitor*.

In 1727, an acquaintance, who made a casual visit to White-chapel-prison, representing to the doctor the miserable state of the unhappy persons there confined, he soon obtained sufficient benefactions to provide a quantity of bread, meat, and broth, on Sundays, and sometimes on the intervening days, for that place, and also for Wood-street-compter. His benevolence did not stop here; he employed the intended missionaries in preaching to them. This inquiry into the state of the gaols brought him acquainted with general Oglethorpe, and some others of high rank and distinction, who were afterwards employed in the same inquiry, in consequence

of an order of the house of commons. These gentlemen he engaged as his associates in his designs of founding libraries and converting negroes. Most of the religious societies and good designs in London are in a great measure formed on the plans he projected, particularly the charity-schools, the society for reformation of manners, and that for the relief of poor profelytes, &c. He died Feb. 15, 1730, aged 73.

BREBEUF (**GEORGE DE**), a French poet, was born at Torigni in Lower Normandy, 1618. He was distinguished chiefly by a translation of Lucan; which, notwithstanding it's inflated style, it's numerous antitheses, and it's various false brilliancies, continued to be long admired. It engaged attention and applause so powerfully at first, that cardinal Mazarine made great promises of advancement to the translator; but died, alas! without fulfilling them. But the best, and (as it should seem) the most edifying of his works is, the first book of *Lucan Travettied*: This is an ingenious satire upon the great, who are described as never losing a moment's sight of their greatness and titles; and upon the meanness and servility of those who, with a view of making their fortunes, submit to flatter them as gods. It is said of Brebeuf, that he had a fever upon him for more than twenty years. He died in 1661, aged 43.

BRENT (**Sir NATHANAEL**), was born at Little Woolford in Warwickshire, 1573; he was educated at Merton-college in Oxford, and, after taking the degree of master of arts, entered upon the law line. In 1613, he travelled abroad, and at his return married the daughter and heiress of Dr. Robert Abbot, bishop of Salisbury, and niece to Dr. Abbot, archbishop of Canterbury; who sent him to Venice about the year 1618, to procure a copy of the history of the council of Trent. He received from the joint authors, father Paul, and father Fulgentio, the sheets as they were composed, and sent them over weekly to the archbishop. When it was finished, he returned, and translated it from Italian into English and Latin. In 1621, he was, by the archbishop's interest, chosen warden of Merton-college; his grace also made him his vicar-general, commissary of the diocese of Canterbury, master of the faculties, and at length judge of the prerogative. In 1623, he accumulated the degrees of bachelor and doctor of laws; and in 1629, was knighted by king Charles I. at Woodstock. He afterwards sided with the Puritans, and took the covenant, for which reason he was, by his majesty's command, deprived of his wardenship of Merton-college; but when Oxford surrendered to the parliament in 1646, he was restored, and appointed chief visitor of that university the two following years. The order made against pluralities forced him to leave Merton-college in 1651, and at the same time he refused to take the engagement. Retiring to his house

house in Little-Britain, London, he there ended his days, on the 6th of November, 1652, at the age of seventy-nine.

BREREWOOD (EDWARD), a learned mathematician and antiquary, was the son of Robert Brerewood a tradesman, who was thrice mayor of Chester; and born in that city, 1565. He was educated in grammar learning at the free school in Cnester; and afterwards admitted, in 1581, of Brazen-nose-college in Oxford. He studied hard there for several years, taking his degrees in arts; and then, as it is said, removed himself to St. Mary-hall. In 1596, he became the first professor of astronomy in Gresham-college, London; where he led the same private and retired course of life, as he had before done in Oxford. He died there of a fever, Nov. 4, 1613, much lamented; for he was a very learned and very excellent person. He was a great searcher into antiquity and curious knowledge; but is remarkable for having never published any thing during his life-time. After his death came out the following works: 1. *De Ponderibus, &c.* 2. *Enquiries touching the diversity of languages and religion, through the chief parts of the world.* 3. *Elementa Logicæ.* 4. *Tractatus quidam logici de prædicabilibus & prædicamentis.* 5. *Treatise of the Sabbath.* 6. *A second treatise of the Sabbath.* 7. *Tractatus duo, quorum primus est de meteoris, secundus de oculo.* 8. *Commentarii in Ethica Aristotelis.* 9. *The patriarchal government of the ancient church.*

BREVAL (JOHN DURANT DE), son of Francis Durant de Breval, D. D. prebendary of Westminster, was educated at Westminster School, and removed thence to Trinity College, Cambridge. He was elected fellow of it about the year 1702; but, upon some disagreement between him and Dr. Bentley the master, he quitted his fellowship, and went into the army, then in Flanders, as an ensign. The ease with which he acquired the Flemish and German languages, his great knowledge, his exquisite taste, and genteel behaviour, were soon noticed by the duke of Marlborough; who not only promoted him to the rank of Captain, but also employed him in divers negotiations with several German princes. He began his travels about 1720, published the two first volumes of them in 1723 and 1725, and the third and fourth in 1738. He was the author of several poems and some plays. After what has been said, it may be matter of surprise to see Mr. Breval's name among the gentlemen of the "Dunciad;" but, soon after the unsuccessful exhibition of the "Three hours after Marriage," which, though only Gay's name was to it, was certainly the joint production of Gay, Pope, and Arbuthnot, Breval, under the assumed name of Joseph Gay, produced a farce, called "The Confederates:" and this exposed him to Pope's resentment. He died, Jan. 1738-9.

BREUGEL (PETER). There were three painters of this name, viz. Peter the father, and his two sons Peter and John : Brengel the father, commonly called old Brengel, was born at a village of the same name near Breda, 1565. He was first the pupil of Peter Cock, whose daughter he married, and afterwards studied under Jeroni Cock of Bolduc. It was his common custom to dress like a countryman, that he might have better access to the country people, and join with them in their frolics at their feasts and marriages. By these means, he acquired a perfect knowledge of their manners and gestures, of which he made excellent use in his pictures. He travelled to France and Italy, where he employed himself upon every thing that came in his way. In all his works he took nature for his guide. He studied landscapes a long time on the mountains of Tyrol. His cheerful and humorous turn of mind displayed itself in all his pictures, which generally consisted of marches of armies, sports and diversions, country dances and marriages. At his return from Italy, he settled at Antwerp, where he fell in love with one of his servant-maids, but of a temper so different from his, that whatever inclination he had to marry her, his reason at last got the better of it. In 1551, he married at Brussels the daughter of Peter Cock. In his last illness he caused his wife to gather together all his innumerable pictures and drawings, and burn them before his face.

The works of old Brengel in the possession of the great duke of Tuscany are, Christ carrying his cross, with a great number of figures ; and a country feast. The emperor has the Tower of Babel, the massacre of the Innocents, and the conversion of St. Paul, of his painting. The elector palatine has a landscape with St. Philip baptizing queen Candace's eunuch, and St. John preaching in the wilderness, with a great many figures.

BREUGEL (JOHN), the son of Peter, was born at Breugel about 1575. Two Flemish authors give different accounts of his education : one assures us that he was educated by the widow of Peter Koeck, commonly called Peter Van Aalst, his uncle by the mother, with whom he learned to paint in miniature, and that afterwards he studied painting in oil with one Peter Goekint, whose fine cabinet served him at once instead of a school and a master. The other author, who often contradicts the former, asserts, that John Brengel learned the first principles of his art under the tuition of his father ; but the difference observable in their manner renders this very improbable. However it be, John Breugel applied himself to painting flowers and fruits with great care and wonderful sagacity ; he afterwards had great success in drawing landscapes, and views of the sea, set off with small figures. He did not, however, neglect his turn for flowers and fruits, of which he made excellent use in embellishing his other works. He lived long at Cologne, and acquired a reputation which will last to the latest posterity.

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He made a journey to Italy, where his reputation had got before him; and his fine landscapes, adorned with small figures, superior to those of his father, gave very great satisfaction. He had the name of *FLUWHEELER*, from his affecting to wear velvet cloaths. If we may judge by the great number of pictures he left, he must have been exceedingly active and laborious; and his pieces, as they are all highly finished, must have taken up much of his time. He did not satisfy himself with embellishing his own works only, but was very useful in this respect to his friends. Even Rubens made use of Breugel's hand in the landscape part of several of his small pictures, such as his *Vertumnus* and *Pomona*. His drawings are so perfect, that no one, it is said, has yet been able to copy them. He died in 1642.

BREVINT (DANIEL), was born in Jersey, 1616. Before the revocation of the edict of Nantz, and till Charles I. by archbishop Laud's persuasion founded three fellowships in the colleges of Pembroke, Exeter, and Jesus at Oxford, for Jersey and Guernsey alternately, the young gentlemen of those islands, designed for the ministry, were sent to study among the protestants in France, particularly at Saumur. Here Brevint studied logic and philosophy. October 12, 1638, he was incorporated master of arts at Oxford, as he stood at Saumur; and the same year was chosen to be the first fellow at Jesus-college, upon the foundation just mentioned. Being ejected from his fellowship by the parliament-vilitors, for refusing to take the covenant, he withdrew to his native country; and upon the reduction of that place by the parliament's forces, fled into France, and became pastor of a protestant congregation in Normandy. Soon after the viscount de Turenne, afterwards marshal of France, appointed him to be one of his chaplains.

At the restoration of Charles II. Brevint returned to England, and was, by that prince, who had known him abroad, presented to the tenth prebend in the church of Durham. Dr. Cosin, bishop of that see, who had been his fellow-sufferer, also collated him to a living in his diocese. In Feb. 1661-2, he took the degree of doctor of divinity at Oxford: and in Dec. 1681, he was promoted to the deanery of Lincoln. He died May 5, 1695. He wrote, 1. *Missale Romanum*; or the depth and mystery of the Roman mass, laid open and explained. 2. *The Christian sacrament and sacrifice*, by way of discourse, meditation, and prayer. 3. *Saul and Samuel at Endor*. He also translated into French, "The judgment of the university of Oxford concerning the solemn league and covenant."

BRIETIUS (PHILIP), a learned Frenchman, was born at Abbeville in 1601; became a Jesuit in 1619; and died Librarian of their college at Paris, in 1668. His "*Parallela Geographiæ*
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Veteris et Novæ," published in three volumes, 4to, 1648 and 1649, is a very exact and methodical work, and ornamented with plates well designed. These volumes, however, contain only Europe; and it can never be enough regretted, says Nicéron, that he did not publish the "*Parallels of Asia and Africa*," which were assuredly finished and ready, but some how or other lost. He published, also, "*Annales Mundi*," in seven volumes 12mo, from the beginning of the world to the year of Christ 1663: and "*Theatrum Geographicum Europæ Veteris*," 1653, in folio. He was, farther, concerned in a "*Chronological work*," joined with father Labbé.

BRIGGS (HENRY), an eminent mathematician, was born in the parish of Hallifax in Yorkshire, about 1556. From a grammar school in the country he was sent to St. John's college, Cambridge, about 1577, where taking both the degrees in arts, he was chosen fellow of his college March 29, 1588. His chief study was the mathematics, in which he excelled; and in 1592, he was made examiner and lecturer in that faculty, and soon after, reader of the physic-lecture, founded by Dr. Linacer. When Gresham college in London was established, he was chosen the first professor of geometry there in 1596. In 1609, he contracted an intimacy with Usher, afterwards archbishop of Armagh, which continued many years by letters, two of which, written by our author, are yet extant. In one dated Aug. 1610, he tells his friend, he was engaged on the subject of eclipses; and in the other, dated March 1615, he acquaints him with his being employed about the noble invention of Logarithms, then lately discovered, and in the improvement of which he had afterwards a large share. In 1619, he was made Savilian professor of geometry at Oxford; and resigned his professorship of Gresham college in July 1620. Soon after his going to Oxford he was incorporated master of arts in that university, where he continued till his death, which happened Jan. 1630. He was a man of great probity; easy and accessible to all; free from arrogance, moroseness, envy, ambition, and avarice; a contemner of riches, and contented with his own station; preferring a studious retirement to all the splendid circumstances of life.

BRIGGS (WILLIAM), an eminent physician, was son of Augustine Briggs, esq. who was descended of an ancient family in Norfolk, and had been four times member of parliament for the city of Norwich, where this son was born. At thirteen years of age he was sent to Bennett college in Cambridge, and placed under the care of Dr. Thomas Tenison, afterwards archbishop of Canterbury. He took both his degrees in arts, and was chosen fellow of his college, Nov. 1668. His genius leading him to the study of physic, he travelled into France, where he attended the lectures of the famous anatomist Mons. Vieussens at Montpellier; and, after his re-

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turn, published his "Ophthalmographia" in 1676. The year following he was created doctor of medicine at Cambridge, and soon after made fellow of the college of physicians of London. In 1682 he quitted his fellowship to his brother; and the same year his "Theory of Vision" was published by Hooke. In 1683, he sent to the Royal Society a continuation of that discourse, which was published in their "Transactions;" and the same year was by Charles II. appointed physician to St. Thomas's hospital. In 1684, he communicated to the Royal Society "Two remarkable cases relating to vision," which were likewise printed in their Transactions;" and in 1685 published a Latin version of his "Theory of vision," at the desire of Mr. afterwards Sir Isaac Newton, with a commendatory epistle from him prefixed to it. And for completing this curious and useful subject relating to the eye, he promised, in the preface, two other treatises, one, "De usu partium oculi;" and the other, "De ejusdem affectibus:" neither of which, however, appear to have been ever published: but, in 1687, came out a 2d edition of his "Ophthalmographia." He was afterwards made physician in ordinary to king William, and continued in great esteem for his skill in his profession till he died, Sept. 4, 1704.

BRIL (MATTHEW and PAUL), natives of Antwerp, and good painters. Matthew was born in 1550, and studied for the most part at Rome. He was eminent for his performances in history and landscape, in the galleries of the Vatican; where he was employed by Pope Gregory XIII. He died in 1584, being no more than thirty four years of age. Paul was born in 1554; followed his brother Matthew to Rome; painted several things in conjunction with him; and, after his decease, brought himself into credit by his landscapes, but especially by those which he composed in his latter time. The invention in them was more pleasant, the disposition more noble, all the parts more agreeable, and painted with a better gusto, than his earlier productions in this way; which was owing to his having studied the manner of Hannibal Carrache, and copied some of Titian's works, in the same kind. He was much in favour with Pope Sixtus V. and, for his successor Clement VIII. painted the famous piece, about sixty-eight feet long, wherein the saint of that name is represented cast into the sea, with an anchor about his neck. He died at Rome in 1626, aged 72.

BRISSONIUS (BARNABY), president of the parliament of Paris, and a most eminent lawyer, was born at Fontenay in Poitou, about the middle of the sixteenth century. He appeared at first with great éclat at the bar of the parliament; and by his knowledge and skill in the law, recommended himself so powerfully to Henry III. of France, that this prince made him his advocate general in the first place, then counsellor of state, and at last in 1580 honoured him

with the dignity of president of the parliament. Scawola Samaritanus relates, how Henry III. declared in his hearing; that there was not a prince in Christendom, who could boast of so learned a man as Barnaby Ruffon. The king made use of him in several negotiations, and sent him ambassador into England. At his return, he employed him to make a collection of his own ordinances, and of those of his predecessors, which he performed with wonderful expedition. He wrote some works in law: "*De verborum, quæ ad jus pertinent, significatione. De formulis solemnibus populi Romani verbis. De regio Persarum principatu, &c.*" He gave an expectation of more considerable performances, but his life was shortened by a very unfortunate accident. Living at Paris when that rebellious city was besieged by Henry IV. he remonstrated against the treasonable practices of the leaguers, who, under pretence of the Holy Union, contemned the royal authority, which was much more sacred. These religious traitors, being dissatisfied with his loyalty, fell violently upon him, dragged him to prison, and cruelly strangled him the 15th of Nov. 1591.

BRINDLEY (JAMES), a most uncommon genius for mechanical inventions, and particularly excellent in planning and conducting inland navigations, was born, 1716, at Tunsted in Derbyshire. Through the mismanagement of his father, for there was some little property in his house, his education was totally neglected; and, at seventeen, he bound himself apprentice to a mill-wright, near Macclesfield in Cheshire. He served his apprenticeship; and, afterwards, setting up for himself, advanced the mill-wright business, by inventions and contrivances of his own, to a degree of perfection, which it had not attained before. His fame, as a most ingenious mechanic, spreading widely, his genius was no longer confined to the business of his profession: for, in 1752, he erected a very extraordinary water-engine at Clifton, in Lancashire, for the purpose of draining coal-mines; and, in 1755, was employed to execute the larger wheels for a new silk-mill, at Congleton, in Cheshire. The potteries of Staffordshire were also, about this time, indebted to him for several valuable additions in the mills, used by them for grinding flint-stones. In 1756, he undertook to erect a steam-engine near Newcastle under Line upon a new plan; and it is believed, that he would have brought this engine to a great degree of perfection, if some interested engineers had not opposed him.

His attention, however, was soon after called off to another object, which, in its consequences, hath proved of high importance to trade and commerce; namely, the projecting and executing "*Inland navigations.*" By these navigations the expence of carriage is lessened; a communication is opened from one part of the kingdom to another, and from each of these parts to the sea; and hence products and manufactures are afforded at a moderate price.

The duke of Bridgewater hath, at Worsley, seven miles from Manchester, a large estate abounding with coal, which had hitherto lain useless, because the expence of land-carriage was too great to find a market for consumption. The duke, wishing to work these mines, perceived the necessity of a canal from Worsley to Manchester; upon which occasion Brindley, now become famous, was consulted; and, declaring the scheme practicable, an act for this purpose was obtained in 1758 and 1759. It being, however, afterwards discovered, that the navigation would be more beneficial, if carried over the river Irwell to Manchester, another act was obtained to vary the course of the canal agreeably to the new plan, and likewise to extend a side-branch to Longford-bridge in Stretford. Brindley, in the mean time, had begun these great works; being the first of the kind ever attempted in England, with navigable subterraneous tunnels and elevated aqueducts; and as, in order to preserve the level of the water, it should be free from the usual obstructions of locks, he carried the canal over rivers, and many large and deep vallies. When it was completed as far as Barton, where the Irwell is navigable for large vessels, he proposed to carry it over that river, by an aqueduct of thirty-nine feet above the surface of the water; and though this project was treated as wild and chimerical, yet, supported by his noble patron, he began his work in Sept. 1760, and the first boat sailed over it in July 1761. The duke, afterwards, extended his ideasto Liverpool; and obtained, in 1762, an act for branching his canal to the tideway in the Mersey: this part of the canal is carried over the rivers Mersey and Bollan, and over many wide and deep vallies.

The success of the duke of Bridgewater's undertakings encouraged a number of gentlemen manufacturers in Staffordshire, to revive the idea of a canal navigation through that county; and Brindley was, therefore, engaged to make a survey from the Trent to the Mersey. In 1766, this canal was begun, and conducted under Brindley's direction as long as he lived; but finished, after his death, by his brother-in-law Mr. Henshall, of whom he had a great opinion, in May 1777. The proprietors called it "the canal from the Trent to the Mersey;" but the engineer, more emphatically, "the Grand Trunk Navigation," on account of the numerous branches, which, as he justly supposed, would be extended every way from it. It is ninety-three miles in length; and, besides a large number of bridges over it, has seventy-six locks and five tunnels. The most remarkable of the tunnels is the subterraneous passage of Harecastle, being 2880 yards in length, and more than 70 yards below the surface of the earth. The scheme of this inland navigation had employed the thoughts of the ingenious part of the kingdom for upwards of twenty years before; and some surveys had been made: but Harecastle-hill, through which the tunnel is constructed, could neither be avoided nor overcome by any expedient the most able engineers could devise.

It was Brindley alone who surmounted this and other the like difficulties, arising from a variety of strata and quicksands, which no one but himself would have attempted to conquer. He died at Turnhurst, in Staffordshire, Sept. 27, 1772, in his 56th year.

BRISSET (PETER), an eminent physician, was born at Fontenai-le-Compte, in Poitou, 1478. About 1495 he was sent to Paris, where he went through a course of philosophy under Villemar, a famous professor of those times. By his advice Brisset resolved to be a physician, and studied physic there for four years. Then he began to teach philosophy in the university of Paris; and after he had done this for ten years, he left it off, in order to prepare for the examinations necessary to his doctor of physic's degree, which he took in May 1514. Being one of those men who are not contented with custom and tradition, but chuse to examine for themselves, he made an exact comparison between the practice of his own times, and the doctrine of Hippocrates and Galen; and he found that the Arabians had introduced many things into physic that were contrary to the doctrine of those two great masters, and also to the knowledge which reason and experience might furnish. He set himself therefore to reform physic; and for this purpose undertook publicly to explain Galen's books, instead of those of Avicenna, Rhasis, and Mesuï, which were commonly explained in the schools of physic. He found himself obstructed in the work of reformation by his ignorance of botany, and therefore resolved to travel, in order to acquire the knowledge of plants, and put himself into a capacity of correcting pharmacy. But, before he left Paris, he undertook to convince the public of an inveterate error. The constant practice of physicians, in the pleurisy, was to bleed from the arm; not on the side where the distemper was, but on the opposite side. Brisset disputed about it in the physic schools, contended that practice, and shewed, that it is falsely pretended to be agreeable to the doctrine of Hippocrates and Galen. He left Paris in 1518, and went to Portugal. He stopped there at Ebora, where he practised physic; but his new way of bleeding in the pleurisy, notwithstanding the great success he had found by it, did not please every body. He received a long and disobliging letter about it from Denys, physician to the king of Portugal; but he justified it by an apology, which he would have published, if death had not prevented him in 1522. It was printed three years after, at Paris, and reprinted at Basil in 1529. Renatus Moreau published a new edition of it at Paris, 1622, with a treatise of his own, "De missione sanguinis in pleuritide," and the "Life of Brisset;" out of which these memorials of him are taken. He never would marry, being of opinion that matrimony did not well agree with study. One thing is related of him, which deserves to be taken notice of, because it is singular in the men of his profession; and it is, that he did not love gain. He cared so little for it, they

they say, that when he was called to a sick person, he looked into his purse, and if he found but two pieces of gold in it, refused to go. This was owing to his great love of study, from which it was very difficult to take him.

It is remarkable, that the dispute between Denys and Brissot raised a kind of a civil war among the Portuguese physicians. The business was brought before the tribunal of the university of Salamanca, where it was thoroughly discussed by the faculty of physic; but while they were canvassing the reasons pro and con, the partizans of Denys had recourse to the secular power, and obtained a decree, forbidding physicians to bleed on the same side on which the pleurisy was. At last the university of Salamanca gave their judgment; importing, that the opinion of Brissot was the true doctrine of Hippocrates and Galen. The followers of Denys appealed to Cæsar about 1529: they thought themselves superior both in authority and number, so that the matter was brought before Charles V. They were not contented to call the doctrine of their adversaries false; they said, moreover, that it was impious, mortal, and as pernicious to the body as Luther's schism to the soul. They did not only blacken the reputation of their adversaries by private arts, but also openly accused them of ignorance and rashness, of attempts on religion, and of being downright Lutherans in physic.

It fell out unluckily for them, that Charles III. duke of Savoy, happened to die of a pleurisy, after he had been bled according to the practice which Brissot opposed. Had it not been for this, the emperor, it is thought, would have granted every thing that Brissot's adversaries desired of him; but this accident caused him to leave the thing undecided.

Two things occur in this relation, which all wise men must needs condemn; namely, the base, the disingenuous, the unphilosophic custom of intertelling religion in disputes about science, and the folly and absurdity of magistrates to be concerned in such disputes. A magistrate is for the most part a very incompetent judge of such matters; and, as he knows nothing of them, so he ought to imitate Gallio, in this at least, that is, not to care for them, but to leave those whose business it is to fight it out among themselves. Besides, authority has nothing to do with philosophy and the sciences; it should be kept at a great distance from them, for the same reason that armed forces are removed from a borough at the time of a general assize; namely, that reason and equity may have their full play.

BRITANNICUS (*JOHN*), an Italian critic and grammarian, was born at Palazzolo near Brescia, about the middle of the fifteenth century. He published notes on some classical authors, on Perseus, Terence, Statius, Ovid, and Juvenal, some rules of grammar, several little tracts and letters, and a panegyric upon Bartholomew Cajetan, a brave

a brave and learned man. He taught with great application in Brescia, and died in that city 1510. When he dedicated his Commentary on Juvenal to the senate and city of Brescia, he gave a reason for it; which was, that the commentaries he had already dedicated to them had procured him a considerable present. Britannicus took his name from his ancestors being of Great Britain, which gives him a particular right to a place in such a work as the present.

BRITTON (THOMAS), the famous musical small-coal man, was a most singular personage. He was born at or near Higham Ferrers, in Northamptonshire, about the middle of the seventeenth century, and went from thence to London, where he bound himself apprentice to a small-coal man. He served seven years, and returned to Northamptonshire, his master giving him a sum of money not to set up; but, after this money was spent, he returned again to London, and set up the trade of small-coal, which he continued to the end of his life. Some time, however, he applied to chemistry; and, by the help of a moving laboratory contrived by himself, performed such things in that profession as had never been done before. But his principal object was music; in the theory of which he was very knowing, in the practice not inconsiderable. He was so much addicted to it, that he pricked with his own hand, very neatly and accurately, and left behind him a collection of music, mostly pricked by himself, which was sold for near 100 l. He left an excellent collection of printed books, both of chemistry and music; not to mention that he had, some years before his death, sold by auction a collection of books, most of them in the Rosicrucian faculty, of which he was a great admirer. But what distinguished him most of all, was a kind of musical meeting, held at his own little house, and kept up at his own charges, for many years. This society was frequented by gentry even those of the best quality, with whom he conversed familiarly, and by whom he was much esteemed; for Britton was as respectable for moral endowments, as he was curious for intellectual. The singularity of his character, the course of his studies, and the collections he made, induced suspicions that he was not the man he seemed to be; some thinking his musical assembly only a cover for seditious meetings, others for magical purposes; and that Britton himself was an Atheist, a Presbyterian, and a Jesuit. But these were ill-grounded conjectures, he being a plain, simple, honest man, perfectly inoffensive, and greatly loved by all who knew him. The circumstances of his death are not less remarkable than those of his life. There was one Honeyman, a blacksmith, who was famous for speaking as if his voice proceeded from some distant part of the house; a ventriloquist, or speaker from his belly, as these persons are called. This man was secretly introduced by Robe, a Middlesex justice, who frequently played at Britton's concert,

cert, for the sole purpose of terrifying Britton, and he succeeded in it entirely; for Honeyman, without moving his lips, or seeming to speak, announced, as from afar off, the death of poor Britton within a few hours; with an intimation, that the only way to avert his doom, was to fall on his knees immediately, and say the Lord's Prayer. The poor man did so, but it did not avert his doom; for, taking to his bed, he died in a few days, leaving Justice Robe to enjoy the fruits of his mirth. His death happened in September 1714.

Britton's wife survived her husband. He left little behind him, except his books, his collection of manuscript and printed music, and musical instruments; all of which were sold by auction, and catalogues of them are in the hands of many collectors of curiosities. His instrumental music consists of one hundred and sixty articles, his vocal of forty-two, eleven scores, instruments twenty-seven. All these are specified in Hawkins's "History of Music."

BROCARDUS (JAMES), an honest visionary of Venice, was born in the beginning of the sixteenth century. He embraced the Protestant religion, and expressed a great zeal against Popery. He published several books in Holland, wherein he maintained, that the particular events of the sixteenth century had been foretold by the prophets. After he had applied scripture, as his fancy directed, to things that had already happened, he took the liberty to apply it to future events; and, by virtue of certain passages, he foretold, that certain things would happen to the prince of Orange, Philip II. queen Elizabeth of England; the emperor, &c. He succeeded so far, as to delude a French gentleman of noble extraction, and a Protestant, into a persuasion, that a Protestant prince would quickly overthrow the pope's kingdom, and make himself the head of all the united Christians. Ségur Pordaillan was the name of this gentleman. He was a faithful servant to the king of Navarre, afterwards Harry IV. and thought heaven designed his master for the glorious enterprize which Brocardus had foretold. Big with these hopes, he proposed to him to send an embassy to the Protestant princes, offering to be his ambassador; and there being nothing in his proposal but what suited with the exigences of the time, it was approved of, and he was actually deputed to those princes in 1583. It was afterwards known upon what motive he undertook the embassies, and we may be sure there were not wanting persons enough to ridicule him.

The Catholic writers have abused Brocardus as an impostor, and a promoter of wars and insurrections; but though he might have been the cause of disturbances, as such men often are, he does not appear to have been a knavish impostor. He seems to have been sincere, and to have believed what he taught. He retired to Nuremberg at the latter end of his life, where he met with persons who were very

kind and charitable to him. "I hear," says Bongars, in a letter to Camerarius, "that your republic has kindly received the good old man J. Brocard, who, in his youth, appeared among the most polite and learned men." This letter is dated Feb. 3, 1591. He expresses the same affection for Brocard in another, dated July 24, 1593. "I am mightily pleased with the great affection you express for Brocard. He certainly deserves that some persons of such probity as your's should take care of him: as for me, I am hardly in a capacity to oblige him. I leave no stone unturned to procure him the payment of three hundred gold crowns, which Mr. Ségur left him by his will." He died soon after.

Among the works published by Brocardus, which were most of them printed at Ségur Pordaillan's expence, were his "Commentary on the Revelations of St. John," and his "Mystical and Prophetical Explication of Leviticus." These both came out at Leyden, in 1580; as did some other things, not worth mentioning, the same year. The synods of the United Provinces were afraid, not without reason, that people would think they approved the extravagant notions advanced in them, if they were wholly silent about them; and therefore the national synod of Middleburg condemned, in 1581, that method of explaining the scripture; enjoining the divinity professor at Leyden to speak to Brocard about his visions. It has been said, that Brocard, not being able to answer the objections raised against his system, promised to leave off meddling with prophecies.

BRODEAU (JOHN), in Latin Brodæus, a great critic, on whom Lipsius, Scaliger, Grotius, and all the learned, have bestowed high encomiums, was descended from a noble family in France, and born at Tours in 1500. He was liberally educated, and placed under Alciat, to study the civil law; but soon forsaking that, he gave himself up wholly to languages and the belles lettres. He travelled into Italy, where he became acquainted with Sadolet, Bembus, and other famous wits; and here he applied himself to the study of philosophy, mathematics, and the sacred languages, in which he made no small proficiency. Then returning to his own country, he led a retired, but not an idle life; as his many learned lucubrations abundantly testify. "He was a man free from all ambition and vain glory, and suffered his works to be published rather under the sanction and authority of others, than under his own: a singular example of modesty in this age, when men seek glory not only from riches and honours, but even from letters; and that too with a vanity which disgraceth them." These are Thuanus's words: what would Thuanus have said if he had lived in these times, where he might have seen men not only seeking glory from letters, and in the vainest and most ostentatious manner, but writing anonymous pamphlets in praise of themselves, and for the sake of saying such things as even flatterers

flatterers would deserve to be whipped for? Brodæus died a bachelor, in 1563, and left behind him, some published, and some unpublished, notes and commentaries upon various authors of antiquity.

BROKESBY (FRANCIS), a native of Stoke in Leicestershire, fellow of Trinity college, and afterwards rector of Rowley, in the East Riding of Yorkshire, was author of a "Life of Jesus Christ," and a principal assistant to Mr. Nelson, in compiling his admirable volume on the Feasts and Fasts of the Church of England. He was also author of "An History of the Government of the Primitive Church for the three first Centuries." Mr. Brokesby fell into great straits; but as these arose from his principles as a Nonjuror, he was of course patronized by the most eminent persons of that persuasion. The house of the benevolent Mr. Cherry, however, was his asylum; and there he formed an intimacy with Mr. Dodwell (a pillar of that cause), whose Life he afterwards wrote, and with Mr. Nelson, to whom the Life of Dodwell is dedicated. He died suddenly soon after that publication.

BROME (ALEXANDER), an author who flourished in the reign of Charles I. was born in 1620, and died in 1666; so that he lived through the whole of the civil wars and the protectorship, during all which time he maintained his loyalty untainted. He was a warm cavalier, and author of innumerable odes, sonnets, and little pieces, in which the Roundheads are treated with great keenness and severity. These, with his epistles and epigrams, were all printed in one volume 8vo. after the Restoration. He published also a version of Horace, by himself and others; and a comedy, called "The Cunning Lovers," 1651.

BROME (RICHARD), who lived also in the reign of Charles I. and was contemporary with Decker, Ford, Shirley, &c. His extraction was mean, for he was originally no better than a menial servant of Ben Jonson. He wrote himself, however, into high repute, and is addressed in some lines by his quondam master, on account of his comedy called "The Northern Lads." His genius was entirely turned to comedy, and we have fifteen of his productions in this way remaining. They were acted in their day with great applause. He died in 1652.

BROOKE (Sir ROBERT), son of Thomas Brooke, of Claverley, in Shropshire, was born at Claverley, and educated at Oxford. From thence he removed to the Middle Temple, and became one of the most eminent lawyers of his time. In 1552 he was called to be serjeant at law; and in 1553, being the first year of Queen Mary, was made lord chief justice of the Common Pleas, about which time he

was knighted. He was not only esteemed a great man in his profession, but had likewise a good character for integrity and justice, both at the bar and bench. He wrote, 1. *An Abridgement, containing an Abstract of the Year-Books till the Time of Queen Mary.* 2. *Certain Cases adjudged in the Time of Henry VIII. Edward VI. and Queen Mary, from the sixth of Henry VIII. to the fourth of Queen Mary.* 3. *Reading on the Statute of Limitations, made 32 Henry VIII. c. 2.* Sir Robert died a judge, 1558, and in his will remembered the church and poor of Putney, near London.

There was another Robert Brooke, serjeant at law, and recorder of London, under whose name there is published a *Reading upon the Statute of Magna Charta*, chap. 16.

BROOKE (FRANCES), was the daughter of the Rev. Mr. Moore, a respectable clergyman. She was as remarkable for her virtues, and suavity of manners, as for her great literary accomplishments. Her first performance, which introduced her to the notice and consequent esteem of the public, was "*Julia Mandeville*;" a work concerning which there were various opinions, but which every body read with eagerness. It has been often wished that she had made the catastrophe less melancholy; and we believe that she was afterwards of the same opinion, but she thought it beneath her character to alter it. She soon afterwards went to Canada with her husband, who was chaplain to the garrison at Quebec; and here she saw and loved those romantic characters and scenes which gave birth to "*Emily Montague*;" a work most deservedly in universal esteem, which has passed through several editions, and which is now not easily met with. On her return to England, accident introduced her, and congenial sentiments attracted her, to Mrs. Yates; and an intimacy was formed which terminated only with the life of that lady. Mrs. Brooke, in consequence of this connection, formed an acquaintance with Mr. Garrick, and wrote some pieces for the stage. She had, however, great reason to be dissatisfied with his behaviour as a manager, and she made "*The Excursion*," a novel which she wrote at this time, the vehicle by which she exhibited to the public her complaints and anger against the king of Drury. Her anger, we believe, was just, but the retribution was too severe. She herself afterward thought so; for she lamented and retracted it. Her first dramatic performance was the tragedy of "*Virginia*," 1756. Her next effort in that line was "*The Siege of Synope*," a tragedy introduced by Mr. Harris, and written principally with a view of placing Mrs. Yates in a conspicuous character. This did not altogether fail, but it did not become popular; it wanted energy, and it had not much originality; there was little to disapprove, but there was nothing to admire. Her next, and most popular production, was *Rosina*; which, in a very liberal manner, she presented to Mr. Harris.

Few

Few modern pieces have been equally successful. In 1788 also, a musical piece of her's, entitled *Marian*, was introduced, which is now occasionally exhibited, for which we believe *Shield* is principally to be thanked. Mrs. Brooke was also the translator of various books from the French. She was esteemed by Dr. Johnson, valued by Miss Seward, and her company courted by all the first characters of her time. She died January 25, 1789, five days after her husband.

BROOME (WILLIAM), was born in Cheshire, of mean parents. He was educated upon the foundation at Eton, and was captain of the school a whole year, without any vacancy, by which he might have obtained a scholarship at King's college. Being by this delay, such as is said to have happened very rarely, superannuated, he was sent to St. John's college by the contributions of his friends, where he obtained a small exhibition.

At his college he lived for some time in the same chamber with the well-known Ford, by whom Dr. Johnson heard him described as a contracted scholar, and a mere versifier, unacquainted with life, and unskilful in conversation. His addiction to metre was then such, that his companions familiarly called him Poet.

He appeared early in the world as a translator of the *Iliads* into prose, in conjunction with Ozell and Oldisworth. How their several parts were distributed is not known. This is the translation of which Ozell boasted, as superior, in Toland's opinion, to that of Pope: it has long since vanished, and is now in no danger from the critics.

He was introduced to Mr. Pope, who was then visiting Sir John Cotton, at Madingley, near Cambridge, and gained so much of his esteem that he was employed to make extracts from Eustathius for the notes to the translation of the *Iliad*; and in the volumes of poetry published by Lintot, commonly called "*Pope's Miscellanies*," many of his early pieces were inserted.

Pope and Broome were to be yet more closely connected. When the success of the *Iliad* gave encouragement to a version of the *Odyssey*, Pope, weary of the toil, called Fenton and Broome to his assistance; and, taking only half the work upon himself, divided the other half between his partners, giving four books to Fenton, and eight to Broome. The price at which Pope purchased this assistance was three hundred pounds paid to Fenton, and five hundred to Broome, with as many copies as he wanted for his friends, which amounted to one hundred more. The payment made to Fenton is known only by hear-say; Broome's is very distinctly told by Pope, in the notes to the *Dunciad*. It is evident that, according to Pope's own estimate, Broome was unkindly treated. If four books could merit three hundred pounds, eight, and all the notes, equivalent at least to four, had certainly a right to more than six.

Broome probably considered himself as injured, and there was

for some time more than coldness between him and his employer. He always spoke of Pope as too much a lover of money, and Pope pursued him with avowed hostility; for he not only named him disrespectfully in the *Dunciad*, but quoted him more than once in the *Bathos*, as a proficient in the Art of Sinking; and in his enumeration of the different kinds of poets distinguished for the profound, he reckons Broome among "the parrots who repeat another's words in such a hoarse odd tone as makes them seem their own." It has been said that they were afterwards reconciled; but we are afraid their peace was without friendship. He afterwards published a *Miscellany of Poems*, and never rose to very high dignity in the church. He was some time rector of Sturston, in Suffolk, where he married a wealthy widow; and afterwards, when the king visited Cambridge, 1728, became doctor of laws. He was, 1733, presented by the crown to the rectory of Pulham, in Norfolk, which he held with Oakley Magna, in Suffolk, given him by the lord Cornwallis, to whom he was chaplain, and who added the vicarage of Eye, in Suffolk; he then resigned Pulham, and retained the other two. Towards the close of his life he grew again poetical, and amused himself with translating Odes of Anacreon. He died at Bath, Nov. 16, 1745.

BROSSETTE (CLAUDE), of France, was born at Lyons, in 1671. He was at first a Jesuit, but afterwards an Advocate. He was of the academy of Lyons, and librarian of the public library there. In 1716 he published the works of Boileau, in two volumes quarto, with historical illustrations; and after that he did the same for the works of Regnier. He purged the text of both these authors from the errors of the preceding editions, and seasoned his notes with many useful and curious anecdotes of men and things. His only fault, and it is the fault of almost all commentators, is, that he did not use the collections he had made with sufficient sobriety and judgment; for want of which he has inserted many things no ways necessary to illustrate his authors, and some that are even frivolous. He wrote also "*L'Histoire abrégée de la Ville de Lyon*," with elegance and precision; and died there in 1746. He had a friendship and correspondence with many of the literati, and particularly with Rousseau the poet, and Voltaire.

BROSSIER (MARTHA), a very remarkable woman, who pretended to be possessed by the devil, and had like to have occasioned great disorders in France, towards the latter end of the sixteenth century. The French historians have given an account of her; and Thuanus has been very particular. Her father was a weaver at Romorantin; but as Martha had the art of making a thousand distortions, he found it more convenient and profitable to ramble about with her, than to stay at home and mind his trade. Going from
town

town to town therefore, and shewing his daughter Martha as a woman possessed by the devil, and needing the exorcism of the church, a prodigious multitude of people resorted to him. The cheat was found out at Orleans; and, for that reason, in 1598, all the priests of the diocese were forbid to proceed to exorcisms, on pain of excommunication. Nor was the bishop of Angers more easy to be imposed upon, but quickly detected the cheat: for, having invited Martha to dinner, he caused some holy water to be brought her instead of common water, and common water instead of holy water. Martha was caught: she was not at all affected when she drank the holy water, but made a great many distortions when the common water was presented to her. Upon this the prelate called for the book of exorcisms, and read the beginning of the *Æneid*. Martha was caught again; for supposing those Latin verses of Virgil to be the beginning of the exorcism, she put herself into violent postures, as if she had been tormented by the devil. The bishop, convinced that she was an impostor, only reproved her father in private, and advised him to go back to Romorantin with his daughter. The knave did not care to do that; on the contrary, he carried her to Paris, as a more proper theatre for her to act on, where he hoped to be supported by credulous and ill-affected people, and by those whom the edict of Nantz had lately exasperated against the king. He pitched upon St. Genevieve's church to act his farce in, and it succeeded mightily. The capuchins, who immediately took up the business, lost no time, but quickly exorcised the wicked spirit of Martha, without any previous enquiry, though it is ordered by the church. The postures she made, while the exorcists performed their function, easily persuaded the common people that she was a real demoniac; and the thing was quickly noised all over the town. The bishop, willing to proceed orderly in the matter, appointed five of the most famous physicians in Paris to examine into it; who unanimously reported, "that the devil had no hand in the matter, but that there was a great deal of imposture, and some distemper in it."

Two days after, two of those physicians seemed to waver; and, before they answered the bishop, desired the three others might be sent for, and time granted them till the next day. On the first of April, 1599, the thing was to be tried; when Father Seraphin, on the one side, renewed his exorcisms, and Martha, on the other, her convulsions. She rolled her eyes, lolled out her tongue, quaked all over her body, and, when the father came to these words, "*Et homo factus est*,"---"and was made man," she fell down, and tossed herself about from the altar to the door of the chapel. Upon this, the exorcist cried out, "That if any one persisted still in his incredulity, he needed only to fight that devil, and try to conquer him, if he durst venture his life." Marefcot, one of the five physicians, answered that he accepted the challenge, and immediately took Martha by the throat, and bid her stop. She obeyed, and alledged for an
excuse,

excuse, that the evil spirit had left her, which Father Seraphin confirmed; but Marefcot insisted, that he had frighted the devil away. People remained divided in their opinions of this woman; and though these and other notorious proofs of imposture were produced, yet many believed her to be an actual demoniac. At length, there being reason to fear that some answers might be suggested to her which might raise a sedition under pretence of the edict granted to the Protestants, Henry IV. was advised not to neglect the matter. He enjoined the parliament of Paris to use their authority; upon which the parliament ordered her to be confined. She was so for forty days; during which time they shewed her to the best physicians, who asserted, that there was nothing supernatural in her case. In the mean time the preachers gave themselves a prodigious liberty; crying out, that the privileges of the church were incroached upon, and that such proceedings were suggested by the heretics. They were silenced however after much ado; and, on the 24th of May, Brosfier was ordered to be carried with his daughter to Romorantin, and forbid to let her go abroad, without leave from the judge, on pain of corporal punishment. Notwithstanding that prohibition, the father and daughter went, and under the sanction of Alexander de la Rochetoucaud, abbot of St. Martin's, into Auverne, and then to Avignon. The parliament of Paris summoned the abbot twice, and ordered at last that the revenues of his benefices should be seized for contempt of the court: nevertheless these people proceeded in their journey, and went to Rome; thinking, says Thuanus, that Martha would act her part much better on that great stage, and find more credulous persons in that place, which is the fountain of belief. The bishop of Clermont, brother to the abbot, and afterwards a cardinal, was so much suspected of having suggested this foolish design to his brother, that he was likewise deprived of his ecclesiastical revenues. Henry IV. well informed of what was going forward, countermined them at Rome; so that the pope, who was forewarned, did nothing contrary to the sentence given by the parliament of Paris against the pretended demoniac. Not long after the abbot fell sick, and died, it is said, of grief, for having undertaken so long a journey to make himself despised: and Martha and her father, being forsaken by every body, took sanctuary in the hospitals.

BROUGHTON (HUGH), an English divine, who died in 1612, was very learned, and published a great number of books. He was so laborious, that, unless he was hindered by some particular business, he studied twelve, or fourteen, or sixteen hours a day. His "Commentaries on the Apocalypse and the prophet Daniel" are very poor; and if we may believe the Scaligerana, he is a very furious and abusive writer. He was extraordinarily attached to the discipline of the church of England, and rigorously condemned that of the presbyterians.

terians. The oration he addresſes to the inhabitants of Geneva ſhews it in a very lively manner. It was printed in Greek at Mentz, 1601, under the title, when tranſlated into Engliſh, “An Oration to the inhabitants of Geneva, concerning the ſignification of the expreſſion of deſcending into Hell.” He aimed particularly at Theodore Beza, whom he reproached elſewhere for continually altering, in every edition,, his notes on the New Teſtament. He wrote him very rough letters, and communicated copies of them to the Jeſuit Serrarius, with full permiſſion to publiſh them.

BROUGHTON (THOMAS), a learned divine, was born at London, July 5, 1704, in the pariſh of St. Andrew, Holborn; of which pariſh his father was miniſter. At an early age he was ſent to Eton ſchool, where he ſoon diſtinguiſhed himſelf by the acuteness of his genius, and the ſtudiouſneſs of his diſpoſition. Being ſuperannuated on this foundation, he removed, about 1722, to the univerſity of Cambridge; and, for the ſake of a ſcholarſhip, entered himſelf of Gonville and Caius College. Here two of the principal objects of his attention were, the acquiſition of the knowledge of the modern languages, and the ſtudy of the mathematics, under the famous Profeſſor Sanderſon. May 28, 1727, Mr. Broughton, after taking the degree of bachelor of arts, was admitted to deacon's orders. In the ſucceeding year, Sept. 22, he was ordained prieſt, and proceeded to the degree of M. A. At this time he removed from the univerſity, to the curacy of Offley, in Hertfordſhire. In 1739, he was inſtituted to the rectory of Stepington, otherwiſe Stibington, in the county of Huntingdon, on the preſentation of John duke of Bedford, and was appointed one of that nobleman's chaplains. Soon after, he was choſen reader to the Temple, by which means he became known to biſhop Sherlock, then maſter of it, and who conceived ſo high an opinion of our author's merit, that, in 1744, this eminent prelate preſented Mr. Broughton to the valuable vicarage of Bedmiſter, near Briſtol, together with the chapels of St. Mary Redcliffe, St. Thomas, and Abbot's Leigh, annexed. Some ſhort time after, he was collated, by the ſame patron, to the prebend of Bedmiſter and Redcliff, in the cathedral of Saluſbury. Upon receiving this preferment, he removed from London to Briſtol, where he married the daughter of Thomas Harris, clerk of that city, by whom he had ſeven children, ſix of whom ſurvived him. He reſided on his living till his death, which happened Dec. 21, 1774, in the 71ſt year of his age.

Mr. Broughton, ſome little time before his death, compoſed “A ſhort View of the Principles upon which Chriſtian Churches require, of their reſpective Clergy, Subſcription to eſtabliſhed Articles of religion;” but this work never appeared in print. He poſſeſſed, likewiſe, no inconfiderable talent for poetry, as is evident from many little fugitive pieces in manuſcript, found among his

papers; and particularly from two unfinished Tragedies, both written at the age of seventeen. When he was at Eton school, Mr Broughton was of the same year with Dr. Ewer, late Bishop of Bangor; Dr. Sumner, late provost of king's college, Cambridge; and Dr. Sleech, late provost of Eton: and during his residence in London, he enjoyed the esteem and friendship of most of the literary men of his time. He was a great lover of music, particularly the ancient; which introduced him to the knowledge and acquaintance of Mr. Handel, whom he furnished with the words for many of his compositions. Mr. Broughton, besides many other works in which he was concerned, assisted as a writer in the *Biographia Britannica*.

BROUKHUSIUS (JONUS), or JOHN BROEKHUIZEN, a distinguished scholar in Holland, was born Nov. 20, 1649, at Amsterdam, where his father was a clerk in the admiralty. He learned the Latin tongue under Hadrian Junius, and made a prodigious progress in polite literature; but, his father dying when he was very young, he was taken from literary pursuits, and placed with an apothecary at Amsterdam, with whom he lived some years. Not liking this, he went into the army, where his behaviour raised him to the rank of lieutenant-captain; and, in 1674, was sent with his regiment to America in the fleet under admiral de Ruyter, but returned to Holland the same year. In 1678, he was sent to the garrison at Utrecht, where he contracted a friendship with the celebrated Grævius; and here, though a person of an excellent temper, he had the misfortune to be so deeply engaged in a duel, that, according to the laws of Holland, his life was forfeited: but Grævius wrote immediately to Nicholas Heinsius, who obtained his pardon from the Stadtholder. Not long after, he became a captain of one of the companies then at Amsterdam; which post placed him in an easy situation, and gave him leisure to pursue his studies. His company being disbanded in 1697, a pension was granted him; upon which he retired to a country-house near Amsterdam, where he saw but little company, and spent his time among his books. He died Dec. 15, 1707.

As a classical editor, he is distinguished by his labours upon Tibullus and Propertius; the latter was published in 1702, the former in 1708. He was an excellent Latin poet himself: a volume of his poems was published at Utrecht 1684 in 12mo; but a very noble edition of them was given by Van Hoogstraeten at Amsterdam, 1711, in 4to. His "Dutch Poems" were also published at Amsterdam, 1712, in 8vo by the same person, who prefixed his life, extracted from Peter Burman's funeral oration upon him. Broukhuisius was also an editor of Sannazarus's and Palearius's Latin works.

BROUNCKER

BROUNCKER (WILLIAM), viscount Brouncker, of Castle Lyons in Ireland, son of sir William Brouncker, afterwards made viscount in 1645, was born about 1620; and, having received an excellent education, discovered an early genius for mathematics, in which he afterwards became very eminent. He was created doctor of physic at Oxford June 23, 1646. In 1657 and 1658, he was engaged in a correspondence of letters on mathematical subjects with Dr. John Wallis, who published them in his "*Commercium Epistolicum*," printed 1658, at Oxford, in 4to. His own as well as his father's loyalty to the royal family having been constant and steady, he, with others of the nobility and gentry who had adhered to king Charles I. in and about London, signed the remarkable declaration published in April 1660.

After the Restoration, he was made chancellor to the queen consort, and a commissioner of the navy. He was one of those great men who first formed the Royal Society, and, by the charter of July 15, 1662, and that of April 22, 1663, was appointed the first president of it: which office he held with great advantage to the society, and honour to himself, till the anniversary election, Nov. 30, 1677. Besides the offices mentioned already, he was master of St. Katherine's near the Tower of London; his right to which post, after a long contest between him and Sir Robert Atkyns, one of the judges, was determined in his favour, Nov. 1681. He died at his house in St. James's-street, Westminster, April 5, 1684.

He published some papers in the "*Philosophical Transactions*," of which the chief is his "*Series for the quadrature of the Hyperbola*," which was the first series of the kind upon that subject.

BROUSSON (CLAUDE), a French protestant, was born at Nîmes in 1647. He was an advocate, and distinguished by his pleadings at Castres and Toulouse: and it was at his house, that the deputies of the protestant churches assembled in 1683; where they took a resolution to continue to assemble, although their churches were demolished. The execution of this project occasioned violent conflicts, seditions, executions, and massacres, which ended by an amnesty on the part of Lewis XIV. Brousson retired then to Nîmes: but, fearing to be apprehended with the principal authors of this project, who do not seem to have been comprised within the amnesty, he became a refugee at Geneva first, and thence at Lausanne. He shifted afterwards from town to town, and kingdom to kingdom; to solicit the compassion of protestant princes towards his suffering brethren in France. Returning to his own country, he ran through several provinces, exercised some time the ministry in the Cevennes, appeared at Orange, and passed to Berne, in order to escape his pursuers. He was at length taken at Oleron in 1698, and removed to Montpellier; where, being convicted of having formerly held secret correspondence with the enemies of the state, and

of having preached in defiance of the edicts, he was broke upon the wheel the same year. He was a man of great eloquence as well as zeal, greatly esteemed among strangers, and regarded as a martyr by those of his own persuasion. The States of Holland added six hundred florins, as a pension for his widow, to four hundred which had been allowed to her husband.

Brousson was the author of many works in favour of the Calvinists: 1. The state of the Reformed in France. 2. Letters to the Clergy in France. 3. Letters of the Protestants in France to all other Protestants. 4. Remarks upon Amelote's translation of the New Testament.

BROUWER (ADRIAEN), an eminent Dutch painter, was born at Haerlem, in 1608; and besides his great obligations to nature, was much beholden to Frans Hals, who took him from begging in the streets, and instructed him in the rudiments of painting. To make him amends for his kindness, Brouwer, when he found himself sufficiently qualified to get a livelihood, ran away from his master into France, and, after a short stay there, returned, and settled at Antwerp. Humour was his proper sphere; and it was in little pieces that he used to represent his pot-companions drinking, smoaking tobacco, gaming, fighting, &c. He did this with a pencil so tender and free, so much of nature in his expression, such excellent drawing in all the particular parts, and good keeping in the whole together, that none of his countrymen have ever been comparable to him upon that subject. He was extremely facetious and pleasant over his cups, scorned to work as long as he had any money in his pocket, declared for a short life and a merry one; and, resolving to ride post haste to his grave by the help of wine and brandy, he got to his journey's end in 1638, only thirty years of age. He died so very poor, that contributions were raised to lay him privately in the ground; from whence he was soon after taken up, and, as it is commonly said, very handsomely interred by Rubens, who was a great admirer of his happy genius for painting.

BROWN (ROBERT), a famous schismatic, from whom the sect of the Brownists derived it's name, was son of Anthony Brown, of Tolthorpe in Rutlandshire, Esq. studied divinity at Cambridge, and was afterwards a schoolmaster in Southwark. He fell at first into Cartwright's opinions; but, resolving to refine upon them, began about 1580 to inveigh openly against the discipline and ceremonies of the church of England, as antichristian and superstitious. He made his first essay upon the Dutch congregation at Norwich, many of whom were inclined to anabaptism; and, having raised himself a character for zeal and sanctity, his own countrymen began to follow him: upon which he called in the assistance of one Richard Harrison, a country schoolmaster. Brown and this man soon worked
up

up their audience to separate entirely from the church of England, and to form a society among themselves. Brown was convened before Freake, bishop of Norwich, and other ecclesiastical commissioners; and having not only maintained his schism, but also misbehaved to the court, was committed to the custody of the sheriff of Norwich: but the lord treasurer Burleigh, to whom he was nearly related, foreseeing, that this treatment would rather serve to propagate, than stifle his errors, wrote a letter to the bishop of Norwich, which procured his enlargement. After this, his lordship recommended him to archbishop Whitgift for instruction and counsel; but Brown, who looked upon himself as inspired by the spirit of God, and judged the archbishop's counsels to be superfluous, and his practice antichristian, soon left London, and settled at Middleburgh and Zealand, where he and his followers obtained leave of the States, to form a church according to their own model. They equally condemned episcopacy and presbytery as to the jurisdiction of consistories, classes, and synods; and would not join with any other reformed church, because they were not sufficiently assured of the sanctity and probity of it's members, holding it an impiety to communicate with sinners. Their form of church-government was democratical. Such as desired to be members of their church made a confession of their faith, and signed a covenant obliging themselves to walk together in the order of the gospel. The whole power of admitting and excluding members, with the decision of all controversies, was lodged in the brotherhood. Their church officers for preaching the word, and taking care of the poor, were chosen from among themselves, and separated to their several offices by fasting, prayer, and imposition of hands from some of the brethren. They did not allow the priesthood to any distinct order, or to give any indelible character; but as the vote of the brotherhood made a man a minister, and gave authority to preach the word and administer the sacraments among them; so the same power could discharge him from his office, and reduce him to a mere layman again. As they maintained the bounds of a church to be no greater than what would contain as many as could meet together in one place, and join in one communion, so the power of their officers was prescribed within the same limits. The minister or pastor of a church could not administer the sacrament to, nor baptize the children of, any but those of his own society. A lay brother was allowed the liberty of giving a word of exhortation to the people; and it was usual for some of them, after sermon, to ask questions, and reason upon the doctrines that had been preached.

Brown appears to have been in England in 1585. for in that year he was cited to appear before archbishop Whitgift, to answer to certain tenets contained in a book by him published: and being brought by this prelate's reasoning to a tolerable compliance with the church of England, the lord treasurer Burleigh sent him to his father

father in the country, with a letter recommending him to his favour and countenance. Brown's errors had taken too deep root in him to be easily eradicated: he soon relapsed into his former opinions; and his good old father, resolving to own him for his son no longer than his son owned the church of England for his mother, discharged him from his family. After wandering up and down for some time, and enduring great hardships, he at length went to live at Northampton; but whilst he was industriously labouring to promote his sect, Lindsell, bishop of Peterborough, sent him a citation to come before him, which he not obeying, he was excommunicated for his contempt. The solemnity of this censure affected him so deeply, that he made his submission, and, receiving absolution, was admitted into the communion of the church about 1590, and soon after preferred to a rectory in Northamptonshire. Fuller is of opinion, that he never formally recanted his opinion, with regard to the main points of his doctrine; but that his promise of a general compliance with the church of England, improved by the countenance of his patron and kinsman the earl of Exeter, prevailed upon the archbishop, and procured this extraordinary favour for him. He adds, that Brown allowed a salary for one to discharge his cure, and though he opposed his parishioners in judgment, yet he agreed in taking their tithes. Brown was a man of good parts and some learning, but of a nature imperious and uncontrollable, and so far from the sabbatarian strictness afterwards espoused by some of his followers, that he rather seemed a libertine therein. In a word, says Fuller, he had a wife with whom he never lived, and a church in which he never preached, though he received the profits thereof: and, as all the other scenes of his life were turbulent and stormy, so was his end; for the constable of his parish requiring somewhat roughly the payment of certain rates, his passion moved him to blows. Of this the constable complained to justice St. John, who was inclined rather to pity than punish him; but Brown behaved with so much insolence, that he was sent to Northampton-gaol, on a feather-bed in a cart, being very infirm, and aged above eighty years; where he soon after sickened and died, in 1630, after boasting that he had been committed to thirty-two prisons, in some of which he could not see his hand at noon-day.

The chief of his works is a small thin quarto, printed at Middleburgh in 1582, containing three pieces, 1. "A treatise of reformation without tarrying for any, and of the wickedness of those preachers who will not reform themselves and their charge, because they will tarry till the magistrate command and compel them." 2. "A Treatise upon the 23d chapter of St. Matthew, both for an order of studying and handling the scriptures, and also for avoiding the popish disorders, and ungodly communion of all false christians, and especially of wicked preachers and hirelings." 3. "A book which sheweth the life and manners of all true christians, and how unlike they are

unto Turks and Papists, and heathen folk. Also the points and parts of all divinity, that is, of the revealed will and word of God, are declared by their several definitions and divisions."

BROWN (THOMAS), of facetious memory, was the son of a considerable farmer in Shropshire, and educated at Newport school in that county; from whence he was removed to Christ-church in Oxford, where he soon distinguished himself by his uncommon attainments in literature. He had great parts and quickness of apprehension, nor does it appear that he was wanting in application; for we are told, that he was very well skilled in the Latin, Greek, French, Italian, and Spanish languages, even before he was sent to Oxford. The irregularities of his life did not suffer him however to continue long at the university; but he was soon obliged to quit that place, when, instead of returning home to his father, he formed a scheme of going to London, in hopes of making his fortune some way or other there. This scheme did not answer. He was very soon in danger of starving; upon which he made an interest to be schoolmaster of Kingston-upon-Thames, in which pursuit he succeeded. But this was a profession very unsuitable to a man of Mr. Brown's turn, and a situation that must needs have been extremely disagreeable to him; and therefore we cannot wonder, that he soon quitted his school, and went again to London; and as he found his old companions more delighted with his humour, than ready to relieve his necessities, he had recourse to that last refuge of half-starved wits, scribbling for bread. He published a great variety of pieces, under the names of "Dialogues, Letters, Poems, &c." in all of which he discovered no small erudition, and a vast and exuberant vein of humour: for he was in his writings, as in his conversation, always lively and facetious. In the mean time Brown made no other advantage of these productions, than what he derived from the booksellers; for though they raised his reputation, and made his company exceedingly sought after, yet as he possessed less of the gentleman than wits usually do, and more of the scholar, so he was not apt to chuse his acquaintance by interest, but was more solicitous to be recommended to the ingenious who might admire, than to the great who might relieve him. An anonymous author, who has given the world some account of Mr. Brown, says, that though a good-natured man, he had one pernicious quality, which was, rather to lose his friend than his joke. He had a particular genius for satire, and dealt it out liberally whenever he could find occasion. He is famed for being the author of a libel, fixed one Sunday morning on the doors of Westminster-abbey; and of many others against the clergy and quality. He used to treat religion very lightly, and would often say, that he understood the world better, than to have the imputation of righteousness laid to his charge. Nevertheless, upon the approach of death, it is said, that his heart

misgave

misgave him, as if all was not right within, and he began to express sentiments of remorse for his past life ; the common end of all those who scoff at religion because it is the fashion, or because they would seem wiser and more sharp-sighted than their neighbours. Such men are generally Thrafo's in philosophy ; and however they may bully and defy the devil at coffee-houses and taverns, are all the while secretly afraid of him, and dare scarcely venture themselves alone, for fear he should surprise them with his cloven feet.

Towards the latter end of Brown's life, we are informed by Mr. Jacob, that he was in favour with the earl of Dorset, who invited him to dinner on a Christmas-day, with Dryden, and other gentlemen celebrated for ingenuity ; when Brown, to his agreeable surprise, found a bank note of 50*l.* under his plate ; and Dryden at the same time was presented with another of 100*l.* Brown died in 1704, and was interred in the cloyster of Westminster-abbey, near the remains of Mrs. Behn, with whom he was intimate in his lifetime. His whole works were printed in 1707, consisting of " Dialogues, Essays, Declamations, Satires, Letters from the dead to the living, Translations, Amusements, &c." in four vols.

BROWN (JOHN), an ingenious English writer, was born in Northumberland, Nov. 5, 1715, at Rothbury ; of which place his father was curate, but removed almost immediately after to the vicarage of Wigton in Cumberland. Here, at a grammar school, young Brown received the first part of his education ; and was thence removed, in 1732, to St. John's college in Cambridge. He remained here, till in 1735 he took the degree of bachelor of arts : then returned to Wigton, and soon after went into orders. His first settlement was in Carlisle, being chosen a minor canon and lecturer in the cathedral there. In 1739, he took a master of arts degree at Cambridge. In the rebellion of 1745, he acted as a volunteer at the siege of Carlisle, and behaved himself with great intrepidity ; and, after the defeat of the rebels, when some of them were tried at Carlisle in 1746, he preached two excellent sermons in the cathedral, " on the mutual connection between religious truth and civil freedom ; and between superstition, tyranny, irreligion, and licentiousness." These are to be found in the volume of his sermons.

Thus distinguished, he fell under the notice of Dr. Osbaldiston ; who, when raised to the see of Carlisle, made him one of his chaplains : he had before obtained for him from the chapter of Carlisle the living of Moreland in Westmoreland. It is probably about this time, that he wrote his poem, entitled " Honour ;" to shew, that true honour can only be founded in virtue : it was inscribed to lord Lonsdale. His next poetical production, though not immediately published, was his " Essay on Satire," in three parts : it was addressed to Dr. Warburton, who thereupon introduced him to
Mr.

Mr. Allen of Prior Park near Bath. While at Mr. Allen's he preached at Bath, April 22, 1750, a sermon for promoting the subscription towards the general hospital in that city. The year after, appeared the "Essay on Satire," prefixed to the second volume of Pope's works by Warburton.

Brown now began to figure as a writer; and, in 1751, published his "Essays on Shaftsbury's Characteristics:" a work written with elegance and spirit, and so applauded, as to be printed a fifth time in 1764. It is in one volume, 8vo. He is imagined to have had a principal hand in another book, published also the same year, and called "An Essay on Musical Expression;" though the avowed author was Mr. Charles Avison. In 1754, he printed a sermon, "On the use and abuse of externals in Religion; preached before the bishop of Carlisle, at the Consecration of St. James's church in Whitehaven." Soon after this, he was promoted to Great Horkeley in Essex; a living in the gift of the present lord Hardwicke. His next appearance in the world was as a dramatic writer; and, in 1755, his tragedy, "Barbarossa," was produced upon the stage, and afterwards his "Athelstan" in 1756. These tragedies passed well enough upon the stage, under the management of Garrick, but were attacked by criticism and strictures upon their publication.

Our author had taken his doctor of divinity's degree in 1755. In 1757, came out his famous work, entitled, "An Estimate of the Manners and Principles of the Times," 8vo; famous, we call it, because seven editions of it were printed in little more than a year, and because it was perhaps as extravagantly applauded, and as extravagantly censured, as any book that ever was written. The design of it was to shew, that "a vain, luxurious, and selfish effeminacy, in the higher ranks of life, marked the character of the age; and to point out the effects and sources of this effeminacy." And it must be owned, that, in the prosecution of it, the author hath given abundant proofs of great discernment and solidity of judgment, a deep insight into human nature, an extensive knowledge of the world; and that he has marked the peculiar features of the times with great justness and accuracy. Pity it is, that such a spirit of self-importance, dogmaticalness, and ostentatious arrogance, should mix itself in what he says; for this air and manner seems to have done more towards sharpening the pens of his numerous adversaries, and to have raised more disgust and offence at him, than the subject matter objected to in his work. In 1758, he published a second volume of "The Estimate, &c." and, afterwards, "An Explanatory Defence of the Estimate, &c."

Between the first and second volume of the "Estimate," he republished "Dr. Walker's Diary of the Siege of Londonderry;" with a "Preface," pointing out the useful purposes to which the perusal of the "Diary" might be applied. He was, about this

time, presented by the bishop of Carlisle to the vicarage of St. Nicholas in Newcastle upon Tyne, resigning Great Horkeley in Essex; and made one of the chaplains in ordinary to his present majesty. These were all the preferments our author ever received; and, as this was supposed to be no small mortification to a man of Dr. Brown's high spirit, so it was probably this high spirit, which was the cause of it. In 1760, he published "An additional Dialogue of the Dead, between Pericles and Aristides, being a sequel to a Dialogue of Lord Lyttelton's between Pericles and Cosimo." This is supposed by some to have been designed as a vindication of Mr. Pitt's political character and conduct, against some hints of disapprobation by lord Lyttelton; while others have not excluded a private motive of resentment. His next publication was "The Cure of Saul," a sacred ode; which was followed the same year by "A Dissertation on the rise, union, and power, the progressions, separations, and corruptions, of Poetry and Music," 4to. This is a pleasing performance, displays great ingenuity; and, though not without mistakes, very instructing as well as amusing upon the whole. "Observations" were printed upon it, and Dr. Brown defended himself in "Remarks." He published in 8vo, 1764, "The History of the Rise and Progress of Poetry through it's several species:" being the substance of the above work concerning poetry only, for the benefit of classical readers, not knowing in music. The same year a volume of sermons; most of which had been printed separately. In 1765, "Thoughts on Civil Liberty, Licentiousness, and Faction;" a piece, which, though drawn up with great parade, and assuming a scientific form, is little more than a party-pamphlet; intended to censure the opposers of administration at that time. A sermon "On the Female character and education," preached the 16th of May 1765, before the guardians of the asylum for deserted female orphans.

His last publication, in 1766, was "A Letter to the Rev. Dr. Lowth, occasioned by his late Letter to the Right Rev. author of the Divine Legation of Moses." Dr. Lowth had pointed at Dr. Brown, as one of the extravagant flatterers and creatures of Warburton; and Dr. Brown defended himself against the imputation, as an attack upon his moral character. To do him all justice, he had a spirit too strong and independent, to bend to that literary subjection, which the Author of the Divine Legation expected from his followers. He insisted upon the prerogative of his own opinion; to assent and dissent, whenever he saw cause, in the most unreserved manner: and this was to Dr. Brown, as it was to many others, the cause of misunderstanding and distance with Warburton. Besides the works mentioned, he published a poem "On Liberty," and some anonymous pamphlets. At the end of his later writings, he advertised an intention of publishing "Principles of Christian Legislation," but was prevented by death. He ordered, however,

by his will, that the work should be published after his decease; but this was not done.

Before we conclude with Dr. Brown, we must not omit one very memorable circumstance of his life, and that was, his intended expedition to Russia. While Dr. Dumaresq resided in Russia, 1765, whither, having been chaplain to our factory at St. Petersburg, from 1747 to 1762, he had been invited the year before by the empress, to assist in the regulation of several schools she was about to establish; a correspondent in England suggested the idea to him of communicating the affair to Dr. Brown, as a proper person to consult with, because he had published some sermons upon education. This brought on a correspondence between Dr. Dumaresq and Dr. Brown; the result of which being communicated to the prime minister at St. Petersburg, was followed by an invitation from the empress to Dr. Brown also. Dr. Brown, acquainting the Russian court with his design of complying with the empress's invitation, received an answer from the minister, signifying how pleased her Imperial majesty was with his intention, and informing him, that she had ordered to be remitted to him, by her minister in London, one thousand pounds, in order to defray the expences of his journey.

In consequence of the above proceedings, while he was ardently preparing for his journey, and almost on the point of setting out for St. Petersburg, the gout and rheumatism, to which he was subject, returned upon him with violence, and put a stop to the affair for the present, to his no small disappointment: this disappointment concurring with his ill state of health, was followed by a dejection of spirits, which caused him to put an end to his life, September 23, 1766, in his 51st year. He cut the jugular vein with a razor, and died immediately. He had, it seems, a constitutional tendency to insanity, and from his early life had been subject at times to disorders in the brain, at least, to melancholy in it's excess; of which he used to complain to his friends, and to express his fears, that one time or another some ready mischief might present itself to him, at a time when he was wholly deprived of his reason.

BROWNE (GEORGE), archbishop of Dublin, and the first prelate who embraced the Reformation in Ireland, was originally an Austin friar of London, and received his academical education in the house of his order, near Halywell, in Oxford. He afterwards became provincial of the Austin monks in England, and having taken the degree of doctor in divinity in some foreign university, was admitted to the same degree at Oxford, in 1534, and also at Cambridge. After reading some of Luther's writings, he began to inculcate into the people that they ought to make their applications solely to Christ, and not the Virgin Mary, or the saints. This recommended him to Henry VIII. who promoted him in March,

1534-5, to the archbishopsrick of Dublin, and a few months after his arrival in Ireland, signified to him, by the lord privy-seal, that, having renounced the papal supremacy in England, it was his pleasure, that his subjects of Ireland should obey his commands in that respect as in England; and nominated him one of the commissioners for the execution thereof.

When the monasteries in England and Ireland began to be suppressed, Archbishop Browne removed all superstitious reliques and images out of the two cathedrals of St. Patrick's and the Holy Trinity, in Dublin, and out of the other churches in his diocese; placing in their room the Creed, the Lord's Prayer, and the Ten Commandments, in gold letters. In 1541 the king converted the priory of the Holy Trinity into a cathedral church, consisting of a dean and chapter; and our archbishop founded in it, three years after, the prebends of St. Michael's, St. John's, and St. Michan's, from which time it hath taken the name of Christ-church. Sir Anthony St. Leger, governor of Ireland, having, by command, notified to all the clergy of that kingdom the order of King Edward VI. that they should use in all their churches the liturgy he had caused to be compiled, and published in English, and the Bible in the vulgar tongue, it was warmly opposed by the popish party, but readily received by Archbishop Browne. Upon Easter-day following the liturgy was accordingly read, for the first time, in Christ-church, Dublin, in presence of the mayor and bailiffs of that city, and the lord deputy St. Leger; on which occasion the archbishop preached a sermon against keeping the scriptures in the Latin tongue, and the worship of images, which is printed at the end of the archbishop's life. Dowdal, primate of Armagh, being, on account of his violent opposition to the king's order, deprived of the title of primate of all Ireland, it was, October 1551, conferred on Archbishop Browne, who did not long enjoy it, being deprived both of that dignity and his archbishopsrick in 1554, the first of Queen Mary, under pretence of his being married, but, in truth, on account of his zeal in promoting the Reformation. He died about the year 1556.

BROWNE (WILLIAM), an English poet, was born at Tavistock in Devonshire, and, after passing through a grammar school, sent to Exeter college, Oxford. Before taking a degree, he removed to the Inner Temple, London, where he seems to have devoted himself to the Muses and polite literature, instead of law; for in 1613 he published the first part of his "*Britannia's Pastorals*," a considerable portion of which appears to have been written before his twentieth year. To these were prefixed, in the publication, verses by Drayton, Selden, and other ingenious friends. In 1614 he published "*The Shepherd's Pipe*," in seven eclogues; and two years after the second part of his "*Britannia's Pastorals*." These works gained him great reputation. In 1624 he returned to his college, became

tutor

tutor to that earl of Caernarvon who was killed at the battle of Newbury, in 1643, and of whom Clarendon speaks so highly, and the same year was created master of arts. He afterwards went into the family of the earl of Pembroke, and in time got wealth, and purchased an estate. He is supposed to have retired into his own country, and to have died there in 1645.

BROWNE (*Sir THOMAS*), an eminent writer and physician, was son of Mr. Thomas Browne, a merchant, descended from an ancient family at Upton in Cheshire, and born in the parish of St. Michael, Cheapside, the 19th of October, 1605. His father died whilst he was very young, leaving him a fortune of six thousand pounds. His mother, who inherited a third of her husband's fortune, married Sir Thomas Dutton, who held a post under the government in Ireland; and her son, who was thus deprived of both his parents, was left to the rapacity of a guardian, by which he was a considerable sufferer. He was placed at Winchester-school, and entered as a gentleman commoner at Broadgate-hall, since styled Pembroke college. He was admitted to the degree of bachelor of arts, January 31, 1626-7; and having afterwards taken that of master, he turned his studies to physic, and practised it for some time in Oxfordshire. He quitted his settlement in the country to accompany his father-in-law to Ireland: which country offering, at that time, very little worthy of the observation of a man of letters, he passed into France and Italy; and after making some stay at Montpellier and Padua, at that time the celebrated schools of medicine, in his return home through Holland, he was created doctor of physic at Leyden. It is supposed that he arrived in London about 1634, and that next year he wrote his celebrated piece called "*Religio Medici*," the Religion of a Physician.

In 1636 he settled at Norwich, by the persuasion of Dr. Lushington, his tutor, who was rector of Barnham Westgate, in that neighbourhood; and in 1637 he was incorporated doctor of physic at Oxford. In 1641 he married Mrs. Dorothy Milcham, of a good family in Norfolk; and five years after he sent abroad his "*Treatise on Vulgar Errors*," the sixth edition of which was published in 1763, with some additions and improvements.

His practice as a physician was very extensive, and many patients resorted to him. In 1655 he was chosen honorary fellow of the College of Physicians, as a man eminently embellished with literature and virtue. In 1658 the discovery of some ancient urns in Norfolk gave him occasion to write "*Hydriothopia, Urn-burial; or a Discourse upon Sepulchral Urns*." In 1671 he received at Norwich the honour of knighthood from Charles II. Thus he lived in high reputation, when, in his seventy-sixth year, he was seized with a colic, which, after having tortured him for about a week, put an end to his life at Norwich, on his birth-day, October 19, 1682.

BROWNE

BROWNE (EDWARD), an eminent physician, son of the preceding, was born about 1642. He was instructed in grammar learning at the school of Norwich, and in 1665 took the degree of bachelor of physic at Cambridge. Removing afterwards to Merton college, Oxford, he was admitted there to the same degree in 1666, and the next year created doctor. In 1668 he visited part of Germany, and the year following made a wider excursion into Austria, Hungary, and Theffaly, where the Turkish sultan then kept his court at Larissa. He afterwards passed through Italy. Upon his return, he practised physic in London, was made physician first to Charles II. and afterwards, in 1682, to St. Bartholomew's hospital. About the same time he joined his name to those of many other eminent men, in a translation of "Plutarch's Lives." He was first censor, then elect, and treasurer of the College of Physicians; of which, in 1705, he was chosen president, and held this office till his death, which happened in August 1708, after a very short illness, at his seat at Northfleet, near Greenhithe, in Kent. He was acquainted with Hebrew, was a critic in Greek, and no man of his age wrote better Latin. High Dutch, Italian, French, &c. he spoke and wrote with as much ease as his mother tongue. Physic was his business, and to the promotion thereof all his other acquisitions were referred.

BROWNE (SIMON), a dissenting minister, was born at Shepton Mallet in Somersetshire, 1680. Grounded and excelling in grammatical learning, he early became qualified for the ministry, and actually began to preach before he was twenty. He was first called to be a pastor at Portsmouth, and afterwards removed to the Old Jewry, where he was admired and esteemed for a number of years. But the death of his wife and only son, which happened in 1723, affected him so as to deprive him of his reason; and he became from that time lost to himself, to his family, and to the world. His congregation at the Old Jewry, in expectation of his recovery, delayed for some time to fill his post; yet at length all hopes were over, and Mr. Samuel Chandler was appointed to succeed him in 1725.

This double misfortune affected him at first in a manner little different from distraction, but afterwards sunk him into a settled melancholy. He quitted the duties of his function, and would not be persuaded to join in any act of worship, public or private. He considered himself no longer as a moral agent, or subject of either reward or punishment. In this way of thinking and talking he unalterably and obstinately persisted to the end of his life.

Some time after his secession from the Old Jewry he retired to Shepton Mallet, his native place; and though in this retirement he was perpetually contending that his powers of reason and imagination were gone, yet he was as constantly exerting both with much activity and vigour. He amused himself sometimes with trans-

flating parts of the ancient Greek and Latin poets into English verse; he composed little pieces for the use of children; "An English Grammar and Spelling-Book;" "An Abstract of the Scripture History," and "A Collection of Fables," both in metre; and with much learning he brought together, into a short compass, all the "Themata" of the Greek and Latin tongues, and also compiled a "Dictionary" to each of those works, in order to render the learning of both these languages more easy and compendious.

But what shewed the strength and vigour of his understanding, while he was daily bemoaning the loss of it, were two works, composed during the two last years of his life, in defence of Christianity, against Woolston and Tindal. He wrote an answer to Woolston's fifth "Discourse on the Miracles of our Saviour," entitled, "A fit Rebuke for a ludicrous Infidel, with a Preface concerning the Prosecution of such Writers by the Civil Power." The preface contains a vigorous plea for liberty, and is strongly against prosecutions in matters of religion; and in the "Answer" Woolston is as well managed as he was by any of his refuters, and more in his own way too. His book against Tindal was called "A Defence of the Religion of Nature and the Christian Revelation, against the defective Account of the one, and the Exceptions against the other, in a Book entitled Christianity as old as the Creation;" and it is allowed to be as good a one as that controversy produced.

A complication of distempers, contracted by his sedentary life (for he could not be prevailed on to refresh himself with air and exercise), brought on a mortification, which put a period to his labours and sorrows about the latter end of 1732. He was unquestionably a man of uncommon abilities and learning: his management of Woolston shewed him also to have vivacity and wit; and, notwithstanding that strange conceit which possessed him, it is remarkable that he never appeared feeble or absurd, except when the object of his phrenzy was before him. Besides the two pieces above-mentioned, and before he was ill, he had published some single Sermons, together with a Collection of Hymns and Spiritual Songs.

BROWNE (PETER), a native of Ireland, was at first provost of Trinity college in Dublin, and afterwards bishop of Cork; in the palace of which see he died in 1735, after having distinguished himself by some writings. 1. "A Refutation of Toland's Christianity not mysterious." This was the foundation of his preferment; which occasioned him to say to Toland himself, that it was he who made him bishop of Cork. 2. "The Progress, Extent, and Limits of the Human Understanding." This was meant as a supplemental work, displaying more at large the principles on which he had confuted Toland. 3. "Sermons." He published also, 4. A little volume in 12mo. "Against the Custom of Drinking to the Memory of the Dead."

Dead." It was a fashion among the Whigs of his time, to drink to the glorious and immortal memory of King William III. which greatly disgusted our bishop, as well as other orthodox and Jacobitical prelates, and is supposed to have given rise to the piece in question.

BROWNE (ISAAC HAWKINS), an ingenious poet, was born at Burton upon Trent, Staffordshire, January 21, 1705-6; of which place his father was the minister. He received his grammatical institution first at Lichfield, then at Westminster; whence, at sixteen years of age he was removed to Trinity college, Cambridge, of which his father had been fellow. He remained there till he had taken a master of arts degree; and in about 1727 settled himself in Lincoln's Inn, where he seems, like many others, to have devoted more of his time to the Muses than to the law. Soon after his arrival there, he wrote a poem "On Design and Beauty," which he addressed to Mr. Highmore the painter, for whom he had a great friendship. Several other poetical pieces were written here, and particularly his "Pipe of Tobacco." This is an imitation of Cyprian, Ambrose Phillips, Thomson, Young, Pope, and Swift, who were then all living, and is reckoned one of the most pleasing and popular of his performances. In 1743-4 he married the daughter of Dr. Trimnell, archdeacon of Leicester. He was chosen twice to serve in parliament, first in 1744, and afterwards in 1748; both times for the borough of Wenlock, in Shropshire, near which place he possessed a considerable estate, which came from his maternal grandfather, Isaac Hawkins, Esq. In 1754 he published, what has been deemed his capital work, "De Animi Immortalitate," in two books; in which, besides a most judicious choice of matter and arrangement, he is thought to have shewn himself, not a servile, but happy imitator of Lucretius and Virgil. The universal applause and popularity of this poem produced several English translations of it, in a very short time. Mr. Browne died, after a lingering illness, the 14th of February, 1760, in his 55th year, much regretted by all his friends.

BROWNE (SIR WILLIAM), a physician of our own times, was settled originally in that line at Lynn in Norfolk, where he published "Dr. Gregory's Elements of Catoptrics and Dioptrics, translated from the Latin Original, by William Browne, M. D. at Lynn Regis in Norfolk." By whom is added, 1. A Method for finding the Foci of all Specula, as well as Lenfes universally; as also magnifying a given Object by a given Speculum, or Lens, in any assigned Proportion. 2. A Solution of those Problems which Dr. Gregory has left undemonstrated. 3. A particular Account of Microscopes and Telescopes, from Mr. Huygens; with the Disco-

veries made by Catoptrics and Dioptrics. The second edition, illustrated with useful cuts, curiously and correctly engraven by Mr. Senex, 8vo.

Having acquired a competence by his profession, he removed to Queen's-square, Ormond-street, London, where he resided till his death, which happened March 10, 1774, at the age of 82. By his will he left two prize-medals to be annually contended for by the Cambridge poets.

A great number of lively essays, both in prose and verse, the production of his pen, were printed, and circulated among his friends.

BROWNRIG, or **BROUNRIG** (RALPH), bishop of Exeter, was son of a merchant at Ipswich, and born 1592. At fourteen he was sent to Pembroke-hall in Cambridge; of which he successively became scholar and fellow. He was appointed Prevaricator, when James I. visited the university. He was first collated by Dr. Felton, bishop of Ely, to the rectory of Barley in Herefordshire, and, in 1621, to a prebend in the church of Ely. He took the degree of doctor in divinity at Oxford in 1628; and the following year was collated to a prebend in the church of Litchfield, which he quitted on being made archdeacon of Coventry in 1631. He was likewise master of Catherinehall in Cambridge, and in the years 1637, 1638, 1643, and 1644, discharged the office of vice-chancellor. In 1641, he was presented to a prebend in the church of Durham, by Dr. Morton, bishop of that see, and the same year nominated to succeed Dr. Hall, translated to the bishoprick of Norwich, in the see of Exeter, to the liking of all good men, says Wood. Upon the breaking out of the civil war, his relation Mr. John Pym, and others of the presbyterian stamp, by whom he had formerly been much esteemed, forsook him, and suffered him to be deprived of the revenues of his see; and about 1645, the parliamentary party, taking offence at some passages in a sermon preached by him before the university, on the king's inauguration, removed him from the mastership of Catherine-hall. After this he spent several years at the house of Thomas Rich, of Sunning, esq. in Berkshire, and at London, at Highgate, and St. Edmundsbury. It is said, he had the courage to advise Oliver Cromwell to restore Charles II. to his just rights. About the year before his decease, he was chosen preacher at the Temple in London. A violent fit of the stone, his old distemper, attended with the dropsy, and the infirmities of age, put an end to his life in 1659.

BRUEYS (DAVID AUGUSTIN), a French writer of a singular history and character, was born at Aix in 1640, and trained in Calvinism and controversy. He wrote against Bossuet's "Exposition de la Foi," or "Exposition of the Faith;" but the prelate, instead of answering, converted him. Brueys, become Catholic,

combated with the protestant ministers, with Jurieu, Lenfant, and La Roche; but his airy spirit not rightly accommodating itself to serious works, he quitted theology for the theatre. He composed jointly with Palaprat, his intimate friend, several comedies full of wit and gaiety. We have also of this writer a prosaic paraphrase of Horace's "Art of Poetry," which is properly nothing but a continued commentary upon it. In his latter years, he became again a controversial writer in the religious way; and thus may be said to have imitated Bellarmine and Moliere by turns. He died at Montpellier in 1723, aged 83.

BRUIN (JOHN DE), professor of natural philosophy and mathematics at Utrecht, was born at Gorcum 1620. He went through a course of philosophy at Leyden; and then pursued his studies at Bois-le-duc, where he was very much esteemed by Samuel des Marets, who taught philosophy and divinity in that place. He went from thence to Utrecht, where he learnt the mathematics, and then removed to Leyden, where he obtained leave to teach them. He was afterwards made professor at Utrecht; and because the professors had agreed among themselves that every one might teach at home such a part of philosophy as he should think fit, De Bruin, not contented with teaching what his public professorship required, made also dissections, and explained Grotius's book "*De Jure Belli et Pacis*." He had uncommon skill in dissecting animals, and was a great lover of experiments. He made also observations in astronomy. He published dissertations "*De vi attrice, De corporum gravitate & levitate, De cognitione Dei naturali, De lucis causa & origine, &c.*" He had a dispute with Isaac Vossius, to whom he wrote a letter, printed at Amsterdam 1663; wherein he cites Vossius's book "*De natura & proprietate lucis*," and strenuously maintains the hypothesis of Descartes. He wrote also an apology for the Cartesian philosophy against a divine, named Vogelsang. He died in 1675.

BRUMOY (PETER), a very distinguished Frenchman, was born at Rouen in 1688, and entered into the society of the Jesuits in 1704. After teaching the belles lettres in the country, he was called at length to Paris, and charged with the education of the Prince of Talmont, as also with some articles in the "*Journal de Trevoux*." He died in 1742, after having signalized himself by certain literary productions; the chief of which are, 1. "*Le Théâtre des Grecs, &c.*" or, Theatre of the Greeks, containing translations of Greek Tragedies, with discourses and remarks upon the Greek Theatre." This is a very profound and well-reasoned work, the translations are as elegant as faithful, and the whole is full of taste. 2. "*Un Recueil de diverses pieces en prose & versé.*" i. e. "A Collection of divers pieces in prose and verse."

BRUN

BRUN (CHARLES LE), an illustrious French painter, was of Scottish extraction, and born in 1619. His father was a statuary by profession. At three years of age it is reported that he drew figures with charcoal; and at twelve he drew the picture of his uncle so well, that it passes still for a fine piece. His father being employed in the gardens at Segnier, and having brought his son along with him, the chancellor of that name took a liking to him, and placed him with Simon Vouet, an eminent painter, who was greatly surprised at young Le Brun's amazing proficiency. He was afterwards sent to Fontainebleau, to make copies of some of Raphael's pieces. The chancellor sent him next to Italy, and supported him there for six years. Le Brun, in his return, met with the celebrated Poussin, by whose conversation he greatly improved himself in his art, and contracted a friendship with him which lasted as long as their lives. Cardinal Mazarine, a good judge of painting, took great notice of Le Brun, and often sat by him while he was at work. A painting of St. Stephen, which he finished in 1651, raised his reputation to the highest pitch. Soon after this, the king, upon the representation of Mr. Colbert, made him his first painter, and conferred on him the order of St. Michael. His majesty employed two hours every day in looking upon him, whilst he was painting the family of Darius at Fontainebleau. About 1662, he began his five large pieces of the history of Alexander the Great, in which he is said to have set the actions of that conqueror in a more glorious light than Quintus Curtius in his history. He procured several advantages for the royal academy of painting and sculpture at Paris, and formed the plan of another for the students of his own nation at Rome. There was scarce any thing done for the advancement of the fine arts in which he was not consulted. It was through the interest of M. Colbert, that the king gave him the direction of all his works, and particularly of his royal manufactory at the Gobelins, where he had a handsome house, with a genteel salary assigned to him. He was also made director and chancellor of the royal academy, and shewed the greatest zeal to encourage the fine arts in France. He was endowed with a vast inventive genius, which extended itself to arts of every kind. He was well acquainted with the history and manners of all nations. Besides his extraordinary talents, his behaviour was so genteel, and his address so pleasing, that he attracted the regard and affection of the whole court of France: where, by the places and pensions conferred on him by the king, he made a very considerable figure. He died at his house in the Gobelins in 1690, leaving a wife, but no children. He was author of a curious treatise "Of Physiognomy;" and of another, "Of the Characters of the Passions."

BRUNO (JORDANO), was born at Nola, in the kingdom of Naples. About the year 1582, he began to call in question some

of the tenets of the Romish church, which occasioned his retiring to Geneva. After two years stay here, he expressed his dislike to Calvinism in such a manner, that he was expelled the city. He went first to Lyons, afterwards to Toulouse, and then to Paris, he was made professor extraordinary, because the ordinary professors were obliged to assist at mass. From Paris he came to London, and continued two years in the house of M. Castelnau, the French ambassador. He was very well received by queen Elizabeth and the politer part of the court. His principal friends were Sir Philip Sidney and Sir Fulke Greville. At Sir Philip's request, he composed his "*Spaccio della bestia trionfante*," which was printed in 8vo, 1584. and dedicated to that gentleman. From England he removed, in about two years, to Wittemberg, where he was professor for the space of two years more. He next went to Prague, and printed in that city some tracts, in which he openly discovered his atheistical principles. After visiting some other towns of Germany, he made a tour to Venice, where he was apprehended by order of the inquisition, tried, and convicted of his errors. Forty days being allowed him to deliberate, he promised to retract them. At the expiration of that term, he still maintained his errors, and obtained a further respite for forty days. At last, it appearing that he imposed upon the pope in order to prolong his life, sentence was finally passed upon him on the 9th of February, 1600. He made no offer to retract during the week that was allowed him afterwards for that purpose, but underwent his punishment on the 17th, by being burnt at a stake.

BRUSCHIUS (GASPAR), a Latin historian and poet, was born at Egra in Bohemia, 1518. He was devoted to books from his childhood, and especially to poetry; in which he so happily succeeded, that he could make a great number of verses, and those not bad ones, extempore. He began early to publish some of them on several subjects; and he got so much reputation by them, that he attained to the poetical crown, to the dignity of poet laureat, and of count palatine. He received that honour at Vienna from Ferdinand of Austria, king of the Romans, in 1552. His business thither was to present a work to Maximilian, king of Hungary, which he had dedicated to him. It was the "*First Century of the German Monasteries*." In his return from Vienna, he stopped at Passau; where, finding a patron in Wolfgang bishop of Salms, he resolved to settle, and to remove his library and family. He hoped that he could better go on there with a great work he had undertaken, which was, "*The history of all the bishoprics and bishops of Germany*." He had travelled much, and looked into several records and libraries, to gather materials for his purpose. How long he stayed there does not appear; but he was at Basil in June 1553, and lived in the citadel of Oporin, that famous printer's house. Here he

he published writings he had finished at Passau, some in prose, and others in verse. Bruschius was married, but had no children. He was far from being rich; so far that, if his poetical patrons had not assisted him, he would have had much ado to have maintained himself. He received presents also from the abbots and abbeesses, whose manasteries he described. He was very well received by the abbess of the convent of Caczi: he supped and danced with her, and obtained some presents from her. This, Melchior Adam says, was owing to his having described the antiquities of that convent. The liberalities of some abbots, while he was with Oporin at Basil, enabled him to buy a new suit of cloaths; but when he found that appearing well-dressed in the streets procured him many marks of respect from the vulgar, he tore his new finery to pieces, as slaves (says the same author) that had usurped their masters honours." Bruschius seems to have been too great a philosopher for the age he lived in, or indeed for any age; for what is it that procures a man respect and deference from the vulgar, the great vulgar and the small? nothing a jot superior to fine cloaths. We think that Bruschius had better have preserved his cloaths: for the veneration they procured him could do him no harm, it might do him good; and then it would be far preferable to the veneration of judges and critics, when it suffers a learned and deserving man, as it does but too often, to want almost the common necessities of life. This unhappy man was murdered in the forest of Scalingenbach, between Rottemberg on the Tauber and Wintheim: and it was believed that this assassination was concerted and carried into execution by some gentlemen against whom Bruschius was about to write something.

BRUTUS (JOHN-MICHAEL), a very learned Venetian, was born about 1518, and studied at Padua. It appears from his letters, that he was obliged to leave his country in such a manner, that he was looked upon as an exile: but he does not say on what account, only that it was without any blemish to his honour. In 1562 he published his "History of Florence." He travelled much, passing part of his life in Spain, England, France, Germany, Transylvania, and Poland. Notwithstanding this itinerant kind of life, he made himself very learned, as appears from his notes on Horace, Cæsar, Cicero, &c. He was in Transylvania in 1574; having been invited thither by prince Stephen, in order to compose a history of that country. One of his letters, dated from Cracow, Nov. 23, 1577, informs us, that he had followed that prince, then king of Poland, in the expedition into Prussia. He had a convenient apartment assigned him in the Castle of Cracow, that he might apply himself the better to his function of historiographer. He left Poland after the death of that monarch; and lived with William of St. Clement, ambassador from the king of Spain to the Imperial court. He was honoured with the title of his Imperial majesty's historiographer.

toriographer. He was at Prague Jan. 1590; but what became of him afterwards, and when and where he died is uncertain.

His writings, become very scarce, were so earnestly sought after by the best judges, that there was great joy in the republic of letters, on hearing that Mr. Cromer had undertaken to publish a new edition of them.

BRUYERE (JOHN DE LA), a celebrated French author, was born at Dourdan about 1644. He wrote characters, or described the manners of his age, in imitation of Theophrastus, which characters were not always imaginary, but descriptive of real persons. In 1693, he was, by an order of the king, chosen a member of the French academy, and died 1696. Father Bouhours, Menage, and other French critics, have said vast things of his characters; and Mons. l'Abbe Fleuri, who succeeded him in the academy, and according to custom made his elogy, calls his book "a work very singular in it's kind, and, in the opinion of some judges, even superior to that great original Theophrastus, whom the author himself at first did only propose to imitate."

"The Characters of Bruyere (says Voltaire) may justly be ranked among the extraordinary productions of this age. Antiquity furnishes no examples of such a work. A style rapid, concise, and nervous; expressions animated and picturesque; an use of language altogether new, without offending against it's established rules, struck the public at first; and the allusions, which are crowded in almost every page, completed it's success."

BUC (GEORGE), a learned antiquary, was descended of an ancient family, and born in Lincolnshire. In the reign of James I. he was made one of the gentlemen of his majesty's privy chamber, and knighted: he was also appointed master of the revels. His writings are, 1. "The Life and Reign of Richard III." in five books. This is properly a defence of that king, whom he would not allow to have had any deformity in body or mind. 2. "The Third university of England; or, A treatise of the foundations of all the colleges, ancient schools of privilege, and of houses of learning and liberal arts within and about the most famous city of London. With a brief report of the sciences, arts, and faculties therein professed, studied, and practised." He also wrote "A Treatise of the art of Revels."

BUCER (MARTIN), was born in 1491, at Schelestadt, a town of Alsace. At the age of seven he took the religious habit in the order of St. Dominic, and with the leave of the prior of his convent went to Heidelberg to learn logic and philosophy. Having applied himself afterwards to divinity, he made it his endeavour to acquire a thorough knowledge of the Greek and Hebrew. About
this

this time some of Erasmus's pieces came abroad, which he read greedily. Meeting afterwards with certain tracts of Luther, and comparing the doctrine there delivered with the sacred scriptures, he began to entertain doubts concerning several things in the popish religion. His uncommon learning and his eloquence, which was assisted by a strong and musical voice, and his free censure of the vices of the times, recommended him to Frederick elector palatine, who made him one of his chaplains. After some conferences with Luther at Heidelberg in 1521, he adopted most of his religious notions, particularly those of justification. However, in 1532, he gave the preference to the sentiments of Zuinglius concerning religion; but used his utmost endeavours to reunite the two parties, who both opposed the Romish religion. He is looked upon as one of the first authors of the Reformation at Strasburgh, where he taught divinity for twenty years, and was one of the ministers of the town. He assisted at many conferences concerning religion, and, in 1548, was sent for to Augsburgh to sign that agreement betwixt the protestants and papists, which was called the Interim. His warm opposition to this project exposed him to many difficulties and hardships; the news of which reaching England, where his fame had already arrived, Cranmer, archbishop of Canterbury, gave him an invitation to come over, which he readily accepted. In 1549, an handsome apartment was assigned him in the university of Cambridge, and a salary to teach theology. King Edward VI. had the greatest regard for him: being told that he was very sensible of the cold of this climate, and suffered much for want of a German stove, he sent him an hundred crowns to purchase one. He died of a complication of disorders in 1551, and was buried at Cambridge with great funeral pomp. Five years after, in the reign of queen Mary, his body was dug up and publicly burnt, and his tomb demolished; but it was afterwards set up again by order of queen Elizabeth. He married a nun, by whom he had thirteen children. This woman dying of the plague, he married another, and according to some, upon her death he took a third wife.

BUCHANAN (GEORGE), an illustrious person, was born near Kelterne, in the shire of Lenox, in Scotland, 1506. His family, never very rich, was soon after his birth reduced to great straits, by the bankruptcy of his grandfather, and the death of his father, who left a widow with five sons and three daughters, whom, nevertheless, she brought up by her prudent management. Her brother Mr. James Heriot, observing a promising genius in George when at school, sent him to Paris for his education; but in two years the death of his uncle, and his own bad state of health and want of money, forced him to return. About the year after he made a campaign with the French auxiliaries, in which he suffered so many hardships that he was confined to his bed by sickness all the ensuing winter.

winter. Early in the spring he went to St. Andrew's to learn logic under Mr. John Mair, whom he followed in summer to Paris. Here he embraced the Lutheran tenets, which at that time began to spread; and, after struggling for near two years with ill fortune, he went in 1526, to teach grammar in the college of St. Barbe, which he did for two years and an half. The young earl of Castles meeting with him, took a liking to his conversation; and valuing his parts, kept him with him for five years, and carried him into Scotland. Upon the earl's death, about two years after, Buchanan was preparing to return to France to resume his studies; but James V. detained him, to be preceptor to his natural son James, afterwards the famous earl of Murray, regent of Scotland. Some sarcasms thrown out against the Franciscan friars, in a poem, entitled, "Somnium," which Buchanan had written to pass an idle hour, so highly exasperated them, that they represented him as an atheist. This served only to increase that dislike, which he had already conceived against them, on account of their irregularities. Some time after, the king having discovered a conspiracy against his person, in which he was persuaded some of the Franciscans were concerned, commanded Buchanan to write a poem against them. Our poet, unwilling to disoblige either the king or the friars, wrote a few verses susceptible of a double interpretation. But the king was displeased, because they were not severe enough; and the others held it a capital offence so much as to mention them but to their honour. The king ordered him to write others more poignant, which gave occasion to the piece, entitled, "Franciscanus." Soon after, being informed by his friends at court, that the monks sought his life, and that cardinal Beaton had given the king a sum of money to have him executed, he fled to England. But things being there in such an uncertain state that Lutherans and Papists were burnt in the same fire on the same day, whilst Henry VIII. studied more his own interest than the purity of religion, he went over to France. On his arrival at Paris, he found his inveterate enemy cardinal Beaton at that court, with the character of ambassador: wherefore he retired privately to Bourdeaux, at the invitation of Andrew Govianus, a learned Portuguese. He taught in the public school lately erected there three years; in which time he wrote four tragedies, which were afterwards occasionally published. The "Baptista" was the first written though it was the last published, and then the "Medea" of Euripides. He wrote them to comply with the rules of the school, which every year demanded a new fable; and his view in choosing these subjects was, to draw off the youth of France as much as possible from the allegories, which were then greatly in vogue, to an imitation of the ancients, in which he succeeded beyond his hopes. Mean while cardinal Beaton sent letters to the archbishop of Bourdeaux, to cause him to be apprehended; but these luckily fell into the hands of some of Buchanan's friends, who prevented their effect.

Not long after he went into Portugal with Andreas Govianus, who had received orders from the king his master to bring him a certain number of men able to teach philosophy and classical learning, in the university he had lately established at Coimbra. Every thing went well whilst Govianus lived; but after his death, which happened the year following, the learned men who followed him, and particularly Buchanan, who was a foreigner and had few friends, suffered every kind of ill usage. His poem against the Franciscans was objected to him by his enemies, though they knew nothing of it's contents; the eating of flesh in Lent, which was the common custom throughout the kingdom, was charged upon him as a crime; some things which he had said glancing at the monks, but at which none but a monk would have been offended, were also objected to him. It was reckoned a heinous offence in him to have said, in a private conversation with some Portuguese youths, that he thought St. Austin favoured rather the Protestant than the Popish doctrine of the Eucharist; and two men were brought to testify, that he was averse to the Romish religion. After cavilling with them a year, and a half, his enemies, that they might not be accused of groundlessly harrassing a man of reputation, sent him to a monastery for some months, to be better instructed by the monks, who indeed were not bad men, Buchanan tells us, but knew nothing of religion. It was chiefly at this time that he translated the "Psalms of David" into Latin verse. Upon obtaining his liberty, in 1551, he applied to the king for a passport, to return to France; but his majesty asked him to stay, and supplied him with money for his current expences, till he could give him a place. Tired out with delays, Buchanan went aboard a ship, which brought him to England, where things were in such confusion during the minority of Edward VI. that he refused some very advantageous offers to stay here, and went to France in the beginning of 1552. In July 1554, he published his tragedy of "Jephtha," with a dedication to Charles de Cossi, marshal of France; with which the marshal was so much pleased, that the year following he sent for Buchanan into Piedmont, and made him preceptor to his son. He spent five years in France with this youth, employing his leisure hours in the study of the Scriptures, that he might be the better able to judge of the controversies which at that time divided the Christian world. He returned to Scotland in 1563, and joined the reformed church in that kingdom. In 1565 he went again to France, whence he was recalled the year following, by Mary Queen of Scots, who had fixed upon him to be preceptor to her son, when that prince should be of a proper age to be put under his care. In the mean time she made him principal of St. Leonard's college, in the university of St. Andrew's, where he resided four years; but, upon the misfortunes of that queen, he joined the party of the earl of Murray, by whose order he wrote his "Detection," reflecting on the queen's cha-

rafter and conduct. He was by the states of the kingdom appointed preceptor to the young king, James VI. He employed the last twelve or thirteen years of his life in writing the history of his country, in which he happily united the force and brevity of Sallust, with the perspicuity and elegance of Livy. He died at Edinburgh, February 28, 1582. The popish writers, angry at the part he acted with regard to Queen Mary, represent him in the most odious colours; but Sir James Melvil, who was of the opposite party to him, and therefore cannot be supposed to be partial in his favour, tells us that Buchanan was a man of notable endowments for his learning and knowledge in Latin poesy, much honoured in other countries, and religiously disposed.

BUDÆUS (WILLIAM), was descended of an ancient and illustrious family, and born at Paris, in 1467. He was placed young under masters; but barbarism prevailed so much in the schools of Paris, that he took an utter dislike to them. He was then sent to the university of Orleans, to study law, where he passed three years without adding to his knowledge; for his parents, sending for him back to Paris, found his ignorance no less than before, and his reluctance to study, and love of gaming and other pleasures, much greater. They talked no more to him of learning of any kind; and as he was heir to a large fortune, left him to follow his inclinations. He was passionately fond of hunting, and took great pleasure in horses, dogs, and hawks. The fire of youth beginning to cool, and his usual pleasures to pall upon his senses, he was suddenly seized with an irresistible passion for study. He immediately disposed of all his hunting equipage, and even abstracted himself from all business, to apply himself wholly to letters, in which he made, without any assistance, a very rapid and amazing progress, particularly in the Latin and Greek languages. The work which gained him greatest reputation was his treatise "De asse." His erudition and high birth were not his only advantages; he had an uncommon share of piety, modesty, gentleness, and good-breeding. He took a singular pleasure in serving his friends, and procuring establishments for men of letters. Francis I. often sent for him, and, at his persuasion, and that of Du-Belay, founded the royal college of France, for teaching the languages and sciences. The king sent him to Rome, with the character of his ambassador to Leo X. and in 1522 made him master of requests. The same year he was chosen provost of the merchants. He died at Paris, in 1540.

BUDGELL (EUSTACE), esq. a very ingenious and polite writer, was born at St. Thomas near Exeter, about 1685, and educated at Christ-church, Oxford. His father was Gilbert Budgeell, doctor of divinity, descended of an ancient family in Devonshire; his mother Mary, only daughter of Dr. William Gulston, bishop of Bristol,

whole

whose sister Jane married Dean Addison, and was mother to the famous Addison. After some years stay in the university, Mr. Budgell went to London, and was entered of the Inner Temple, in order to be bred to the bar, for which his father always intended him; but, instead of the law, he followed his own inclinations, which carried him to the study of polite literature, and to the company of the genteelst persons in town. During his stay at the Temple, he contracted a strict intimacy and friendship with Addison, who was first cousin to his mother; and when Addison was appointed Secretary to Lord Wharton, the lord lieutenant of Ireland, he made an offer to his friend Eustace of going with him, as one of the clerks of his office, which Mr. Budgell readily accepted. This was in April 1710, when he was about twenty-five years of age. He had by this time read the classics, the most reputed historians, and the best French, English, and Italian writers. It was now that Mr. Budgell commenced author, and became concerned with Steele and Addison in writing the *Tatler*. The *Spectators* being set on foot in 1710-11, Mr. Budgell had likewise a share in them, all the papers marked with an X being written by him; as was indeed the whole eighth volume by Addison and himself, without the assistance of Steele. Several little epigrams and songs, which have a good deal of wit in them, together with the epilogue to "*The Distressed Mother*," which had a greater run than any thing of the kind before, were also written by Mr. Budgell near this time; all which, together with the known affection of Addison for him, raised his character so much, as to make him very generally known and talked of. Upon the laying down of the *Spectator*, the *Guardian* was set up; and in this work our author had a hand along with Addison and Steele. In the preface it is said, that those papers marked with an asterisk were written by Mr. Budgell.

Having regularly made his progress in the secretary of state's office in Ireland, upon the arrival of his late majesty in England he was appointed under secretary to Addison, and chief secretary to the lords justices of Ireland. He was made likewise deputy clerk of the council in that kingdom, and soon after chosen member of the Irish parliament, where he became a very good speaker. He acquitted himself in all these posts with great exactness and ability, and with very singular disinterestedness. In 1717, when Addison became principal secretary of state in England, he procured for Mr. Budgell the place of accomptant and comptroller-general of the revenue in Ireland, and might have had him for his under secretary, but it was thought more expedient for his majesty's service that he should continue where he was. He held these several places till 1718, at which time the duke of Bolton was appointed lord lieutenant. His grace carried over with him one Mr. Edward Webster, whom he made a privy counsellor, and his secretary. A misunderstanding arising, on some account or other, between this gentleman

and Mr. Budgell, the latter treated Mr. Webster himself, his education, his abilities, and family, with the utmost contempt. Mr. Budgell was indiscreet enough (for he was naturally proud, and full of resentment), to write a lampoon prior to this, in which the lord lieutenant was not spared; and which he published, in spite of all Addison could say against it. Hence many discontents arose between them; till at length the lord lieutenant, in support of his secretary, superseded Mr. Budgell, and very soon after got him removed from the place of accomptant-general. Mr. Budgell, not thinking it safe to continue longer in Ireland, set out for England, and very soon after his arrival published a pamphlet, representing his case, entitled, "A Letter to the Lord * * *, from Eustace Budgell, esq. Accomptant-General of Ireland, and late Secretary to their Excellencies the Lords Justices of that Kingdom;" eleven hundred copies of which were sold off in one day, so great was the curiosity of the public in that particular. Afterwards in the Postboy of Jan. 17, 1718-19, he published an advertisement to justify his character against reports which had been spread to his disadvantage; and he did not scruple to declare in all companies, that his life was attempted by his enemies, which deterred him from attending his seat in parliament. His behaviour about this time made many of his friends conclude him delirious: his passions were certainly very strong, nor were his vanity and jealousy less so. Addison, who had resigned the seals, and was retired into the country for the sake of his health, found it impossible to stem the tide of opposition, which was every where running against his kinsman, through the influence and power of the duke of Bolton; and therefore dissuaded him in the strongest terms from publishing his case, but to no manner of purpose.

Mr. Budgell's great and noble friend, Lord Halifax, to whom, in 1713, he had dedicated a Translation of Theophrastus's Characters, was dead; and Lord Orrery, who held him in the highest esteem, had it not in his power to serve him. Addison had indeed got a promise from Lord Sunderland, that, as soon as the present clamour was a little abated, he would do something for him; but that gentleman's death, happening in 1719, put an end to all hopes of succeeding at court, where he continued, nevertheless, to make several attempts, but was constantly kept down by the weight of the duke of Bolton. In 1720, the fatal year of the South Sea, he was almost ruined, for he lost above twenty thousand pounds in it. He tried afterwards to get into parliament, at several places, and spent five thousand pounds more in unsuccessful attempts, which completed his ruin. And from this period he began to behave and live in a different manner from what he had done before; wrote libellous pamphlets against Sir Robert Walpole and the ministry, and did many unjust things in regard to his relations, being distracted in his own private fortune, as indeed he was judged to be in his senses.

In 1727 he had a thousand pounds given him by the duchess of Marlborough, to whose husband, the famous duke, he was related by his mother's side, with a view to his getting into parliament. She knew that he had a talent for speaking in public, that he was acquainted with business, and would probably run any lengths against the ministry; but this scheme failed, for he could never get chosen. In 1730 he closed in with the writers against the administration, and published many papers in the *Craftsman*. He published also, about the same time, many other pieces of a political nature. In 1733 he began a weekly pamphlet entitled "*The Bee*," which continued for about a hundred numbers, that bound into eight volumes, 8vo. During the progress of this work, Dr. Tindal died, by whose will Mr. Budgell had two thousand pounds left him.

It was thought he had some hand in publishing Dr. Tindal's "*Christianity, as old as the Creation*;" for he often talked of another additional volume on the same subject, but never published it. However he used to inquire very frequently after Dr. Conybeare's health, who had been employed by her late majesty to answer the first volume, and rewarded with the deanery of Christ-church for his pains.

After the cessation of "*The Bee*," he became so involved in law-suits, that he was reduced to a very unhappy situation. He got himself called to the bar, and attended for some time in the courts of law; but finding himself incapable of making any progress, and being distressed to the utmost, he determined, at length, to make away with himself. Accordingly, in 1736, he took a boat at Somerset stairs, after filling his pockets with stones, and ordered the waterman to shoot the bridge; and while the boat was going under, threw himself into the river, where he perished immediately. Several days before he had been visibly distracted in his mind, and almost mad, which makes such an action the less wonderful. He was never married, but left one natural daughter behind him, who afterwards took his name, and was some time an actress at Drury-lane. The morning before he committed this act upon himself, he endeavoured to persuade this lady to accompany him; which she however very wisely refused. Upon his bureau was found a slip of paper, on which were written these words:

"What Cato did, and Addison approv'd,
"Cannot be wrong."

Mr. Budgell, as a writer, is very agreeable; nor argumentative or deep, but ingenious and entertaining: and his style is so peculiarly elegant, that it may in that respect be almost ranked with Addison's, and is certainly superior to that of most English writers. A concise epitaph, which he wrote in memory of a very fine young lady, is worth preserving:

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“She was, she is, (what can there more be said?)
 “On earth the first, in heaven the second maid.”

BUFALMACO (**BONAMICO**), an eminent Italian painter, who was as pleasant in his conversation, as he was ingenious in his compositions. A friend, whose name was Bruno, consulting him one day how he might give more expression to his subject, Bufalmaco answered, that he had nothing to do but to make the words come out of the mouths of his figures by labels, on which they might be written. Bruno, thinking him in earnest, did so, as several foolish painters did after him; who, improving upon Bruno, added answers to questions, and made their figures enter into a kind of conversation. Bufalmaco died in 1340.

BUFFIER (**CLAUDE**), a French writer, and of French parents, was born at Poland, 1661: he became a Jesuit in 1679, and died at Paris in 1737. There are many works of this author, which shew deep penetration, and accurate judgment; the principal of which is, “A Course of Sciences upon Principles new and simple.” This collection includes an excellent French Grammar upon a new plan, a philosophic and practical Treatise upon Eloquence, the Art of Poetry, Elements of Metaphysics, an Examination into Vulgar Prejudices, a Treatise of Civil Society, and an Exposition of the Proofs of Religion; all full of reflections just as well as new. He was the author of other works, in verse and prose.

BUFFON (**GEORGE LEWIS LE CLERK, COUNT DE**), lord of Monthard, marquis of Rougement, and viscount of Quincy, the greatest natural historian that ever appeared in any age or country, was the son of Benjamin le Clerk de Buffon, counsellor in the parliament of Burgundy, and was born at Monthard, in that province, on the 7th of September, 1707. His birth entitled him to aspire to the highest functions of magistracy; but the attractions of science were more powerful than the most honourable prospects and lucrative advantages of the law. He prosecuted his youthful studies at Dijon; and his indefatigable activity, his acuteness, penetration, and robust constitution, fitted him to pursue business and pleasure with equal ardour. His first application was to the mathematics; but he did not neglect the cultivation of other sciences, although his genius did not yet irresistibly impel him to devote himself to any one in particular. At the age of twenty-one, he accompanied an English nobleman and his governor to Italy. On his return to France, he fought, on some occasional quarrel, with an Englishman, whom he wounded, and was obliged to repair to Paris, where he translated into French Sir Isaac Newton's Fluxions, and Dr. Hales's Statics. At the age of twenty-five he visited England, and his residence here, which was three months, terminated his travels.

In 1739 M. de Buffon was appointed intendant of the king's gardens and cabinet of natural history. This appointment fixed his taste to the study of natural history only ; at least, the other sciences were only so far attended to, as they had any relation to the grand object of his attachment. The first volume of his "Natural History," the result of the most arduous researches, did not appear till ten years after. The other volumes, to the number of thirty-three, followed at successive periods.

At the age of twenty-one, M. de Buffon lost his mother, whose maiden name was Merlin: from her he inherited an estate, valued at three hundred thousand livres, or 13,125l. sterling. In 1757 he married mademoiselle de St. Belin, whose birth, as well as personal and intellectual charms, amply compensated for her want of fortune. Notwithstanding the disparity of their years, this lady evinced, on all occasions, the most tender affection for her husband, and (like Calphurnia, the wife of Pliny) the most earnest solicitude for his fame. Each new work of her husband's, every fresh laurel added to his renown, was to her a source of the most exquisite enjoyment. M. de Buffon lived long exempt from the infirmities of age, enjoying all his senses and faculties to perfection. At last, however, he was attacked by the stone, and refusing to submit to the operation of cutting, he fell a victim to that disorder, April 16, 1788, in the eighty-second year of his age. He left one son, who was second major in the regiment of Angoumois, and who bore with honour, in a different career, a name immortal in the annals of science, letters, and philosophy.

This illustrious philosopher was treasurer-perpetual of the Academy of Sciences and of the French Academy; fellow of the Royal Society of London, and of the Royal and Literary Societies of Berlin, Petersburg, Bologna, Florence, Edinburgh, Philadelphia, Dijon, &c. In point of style, he was one of the most elegant writers in France; a man of uncommon genius, and transcendent eloquence; the most astonishing interpreter of nature that ever existed. He might have said, "*Je ne dois qu'à moi seul toute ma renommée.*"—"I am indebted for my fame to myself alone." Notwithstanding the nature and extent of his works, his application was indefatigable, and his life, even to a few months before his death, constantly devoted to the sciences. His body, embalmed, was presented on the 18th at St. Medard's church, and conveyed afterwards to Montbard in Burgundy, where he had requested in his will to be interred, in the same vault with his wife. His funeral was attended with a pomp rarely bestowed on dignity, opulence, or power. A numerous concourse of academicians, and persons distinguished by rank and polite literature, met, in order to pay the sincere homage due to so great a philosopher. Full twenty thousand spectators crowded the streets through which the hearse was to pass, and expressed the same curiosity as if the ceremony had been for a monarch. Such is the reverence

rence we feel for the learned in general : nor ought an anecdote to be omitted, that fully evinces the truth of this assertion. During the last war, the captains of English privateers, whenever they found in their prizes any boxes addressed to the Count de Buffon (and many were addressed to him from every part of the world), immediately forwarded them to Paris, without opening them ; whereas those directed to the king of Spain were generally seized : and thus did the commanders of cruising vessels shew more respect to genius than to sovereignty.

The Count de Buffon was in his perfect senses till within a few hours of his dissolution : the very morning of the 15th he ordered some work to be done in the botanic garden (*Jardin du Roi*). At the opening of the corpse, fifty-seven stones were found in his bladder, some as large as a small bean : thirty of them were crystallised in a triangular form, and weighed altogether two ounces and six drachms. All his other parts were perfectly found. The brain was found of a size rather greater than ordinary. The gentlemen of the faculty, who were present at the opening of the body, unanimously agreed that he might have been easily cut, and without the least danger ; but M. de Buffon's constant doubts of the existence of such an obstruction, and his dreadful apprehensions for the success of the operation, made him persist in letting Nature perform her functions undisturbed : he repeatedly said, he would trust to her. And indeed none could rely so well on the effects of bounteous Nature as the count, for none had she more liberally gratified. On his manly and noble figure she had stamped the exterior indications of uncommon understanding.

The sovereigns, and foreign princes that visited France, were ever eager to pay their homage to the illustrious Buffon. The empress of Russia lavished upon him the most affecting marks of approbation : she sent to him, from all parts of her vast territories, whatever could excite and gratify his curiosity.

Le Comte de la Cépède, in his description of the four lamps suspended in the Temple of Genius, erected in the bosom of France, has given a pompous eulogy of Montesquieu, Voltaire, Rousseau, and Buffon. We shall conclude this subject by translating the last. " It was no longer night : a star, created by nature to illuminate the universe, shone with majesty. His course was marked by dignity, his motion by harmony, and his repose by serenity : every eye, even the weakest, was eager to contemplate it. From his car, resplendent over the universe, he spread his magnificence. As God inclosed in the ark all the works of creation, he collected on the banks of the Seine, the animals, vegetables, and minerals, dispersed in the four quarters of the globe. Every form, every colour, all the riches and instincts of the world were offered to our eyes, and to our understandings. Every thing was revealed, every thing ennobled, every thing

thing rendered interesting, brilliant, or graceful. But a funeral groan was heard;—nature grieved in silence:—with Buffon the last lamp was extinguished!"

BULL (JOHN), a celebrated musician, was born in Somersetshire about 1563, and educated under Blitheman, organist of Queen Elizabeth's chapel. In 1586 he was admitted bachelor of music at Oxford, having been a practitioner fourteen years; and, we are told, would have proceeded in that university, "had he not met," says Wood, "with clowns and rigid puritans there, that could not endure church music." In 1591 he was appointed organist of the queen's chapel; and the year after, was created doctor in the university of Cambridge. He was greatly admired for his fine hand upon the organ, as well as for his compositions. Upon the establishment of Gresham college, he was chosen the first professor of music there; and, not being able to speak Latin, was permitted to deliver his lectures in English: this was through the management of Queen Elizabeth, who had recommended him. In 1601 he went abroad for the recovery of his health, and travelled into France and Germany, where he distinguished himself in his art, to the astonishment of foreigners. Ward relates, that, upon the decease of Elizabeth, he became chief organist to King James: he was certainly in the service of Prince Henry, his name standing first in the list of that prince's musicians in 1611, with a salary of 40*l.* per annum. In 1613 he quitted England, perhaps because his art grew out of fashion, and went to reside in the Netherlands, where he was admitted into the service of the archduke. Wood says he died at Hamburg; others, at Lubec. There is a picture of him yet remaining in the music school at Oxford. Ward has given a long list of his compositions in manuscript; but the only works in print are his lessons in the collection entitled "*Parthenie; or the Maidenhead of the first Music that ever was printed for the Virginals.*" He appears, from some lessons in this work, to have possessed a power of execution on the harpsichord far beyond what is generally conceived of the masters of that time.

BULL (GEORGE), bishop of St. David's, descended from an ancient family in Somersetshire, was born at Wells in that county, March 25, 1634. His father dying when he was but four years of age, he was left, with an estate of two hundred pounds a year, to the care of guardians, by whom he was first placed at a grammar-school in Wells, and afterwards at the free-school at Tiverton in Devonshire. He was entered a commoner in Exeter college, Oxford, July 10, 1648. Being now transplanted from the strictest discipline to more manly liberty, he neglected his studies to pursue pleasure; but still his genius discovered itself. As he had naturally a close, strong way of reasoning, he soon made himself

master of logic, and gained the reputation of a smart disputant. Refusing to take the oath to the commonwealth of England, he retired in January 1649, with his tutor, Mr. Ackland, to North Cadbury, in Somersetshire. In this retreat, which lasted till he was nineteen years of age, he had frequent conversation with one of his sisters, whose good sense and incomparable parts were directed by the most solid piety. By her affectionate recommendation to her brother of that religion her own conduct so much adorned, she won him from every tincture of lightness and vanity, and influenced him to a serious prosecution of his studies. He now put himself, by the advice of his guardians, under the care, and boarded in the house, of Mr. William Thomas, rector of Ubley, in Somersetshire, from whom he received little or no real improvement; but the acquaintance he made with his tutor's son, Mr. Samuel Thomas, made some amends. This gentleman persuaded him to read Hooker, Hammond, Taylor, and Episcopius, with which he supplied him, though at the hazard of his father's displeasure, who never found any of those books in his study without discovering visible marks of his displeasure; and easily guessing from what quarter they came, would often say, "My son will corrupt Mr. Bull." About two years after he had quitted Mr. Thomas, he was by Dr. Skinner, the ejected bishop of Oxford, ordained deacon and priest in one day, being at that time twenty-one years of age; after which he accepted the benefice of St. George's, near Bristol, worth about thirty pounds a year. A little occurrence, soon after his coming to this living, contributed greatly to establish his reputation as a preacher. One Sunday, when he had begun his sermon, as he was turning over his Bible to explain some texts of scripture which he had quoted, his notes, which were written on several small pieces of paper, flew out of his Bible into the middle of the church. Many of the congregation fell into laughter, concluding that their young preacher would be nonplussed for want of materials; but some of the more sober and better-natured sort gathered up the scattered notes, and carried them to him in the pulpit. Mr. Bull took them; and perceiving that most of the audience, consisting chiefly of sea-faring persons, were rather inclined to triumph over him under that surprize, he clapped them into his book again, and shut it, and then, without referring any more to them, went on with the subject he had begun.

The prevailing spirit of those times would not admit of the public and regular use of the Book of Common Prayer; but Mr. Bull formed all his public devotions out of the Book of Common Prayer, and was commended as a person who prayed by the Spirit, by many who condemned the Common Prayer as a beggarly element and carnal performance.

In 1658 Mr. Bull married a daughter of Mr. Alexander Gregory, minister of Cirencester, and the same year was presented by the
lady

lady Pool to the rectory of Suddington St. Mary, near Cirencester. In 1659, being privy to the designs in favour of King Charles, his house was chose for one of the places of meeting. After the Restoration, in 1662, he was presented by the lord chancellor to the vicarage of Suddington St. Peter's, at the request of his diocesan, Dr. Nicholson, bishop of Gloucester. During the twenty-seven years Mr. Bull was rector of Suddington, he composed most of his works, several tracts of which are entirely lost, through his own neglect in preserving them. In 1669 he published his "*Harmonia Apostolica*." In 1675 came abroad his "*Examen Censuræ*," &c. and "*Apologia pro Harmonia*;" in answer to two authors who had written against his Apostolical Harmony. About three years after, he was promoted by the earl of Nottingham, then lord chancellor, to a prebend in the church of Gloucester. In 1685 he published his "*Defensio Fidei Nicenæ*." Five years after the publication of of this book, Mr. Bull was presented by Philip Sheppard, Esq. to the living of Avening in Gloucestershire, worth 200l. a year.

June the 10th, the university of Oxford, for the great services he had done the whole church, by his excellent defence of the Nicene faith, conferred on him the degree of doctor of divinity; and the 20th of the same month, he was installed into the archdeaconry of Llandaff, to which he was preferred by Archbishop Sancroft. He preached very warmly against popery in King James the Second's reign, and after the Revolution was put into the commission of the peace. In 1694, while rector of Avening, he published his "*Judicium ecclesiæ Catholicæ*." His last work was, "*Primitiva apostolica traditio dogmatis in ecclesia catholica recepti de J. C. salvatoris nostri divinatione*;" which, with his other Latin works, was printed in 1703. April 29, 1705, he was promoted to the see of St. David's. A few months after his consecration he went down to his diocese, where he constantly after resided till his death, Feb. 17, 1709.

BULLIALDUS (ISMAEL), a very celebrated astronomer, was born at Laon, in the isle of France, 1605. He travelled in his youth for the sake of improving himself in natural knowledge, and afterwards published several works. 1. *De natura lucis*, at Paris, in 1638. 2. *Philolaus*, divided into four books; in which he endeavours to establish the Philolaic system of the world, which Copernicus had revived: Amsterdam, 1639. 3. *Astronomia Philolaica*; opus novum, in quo motus planetarum per novam veram hypothesein demonstrantur, &c. Additur nova methodus computandi eclipses solares, &c. Paris, 1645. In the prolegomena to this work, he describes cursorily the rise and progress of astronomy. He takes particular notice of Kepler, whose sagacity in establishing the system of the world he greatly admires; yet complains of him, and justly, for sometimes deserting geometrical, and having recourse to physical solutions. Ricciolus, in his preface to his *Almagest*, tells

us, that Bullialdus had scarcely published his new method of calculating eclipses, when he had the mortification to observe an eclipse of the sun, deviating considerably from his own calculations. This eclipse happened upon the 21st of August, in 1645. 4. *Astronomiæ Philolaicæ fundamenta clarius et explicata et asserta adversus Sethi Wardi impugnationem*. Paris, 1657. In the beginning of this work, he shewed from four established observations of Tycho Brahe, that Ward's hypothesis could not be brought to agree with the phenomena of Mars. This was Seth Ward, bishop of Exeter, and afterwards of Salisbury. Bullialdus published also another piece or two upon geometry and arithmetic. In 1661 he paid Hevelius a visit at Dantzic, for the sake of seeing his optical and astronomical apparatus. Afterwards he became a presbyter at Paris, and died there in 1694.

BULLEYN (WILLIAM), a learned physician and botanist, was descended from an ancient family, and born in the Isle of Ely, about the beginning of Henry the Eighth's reign. He was bred up at Cambridge, as some say; at Oxford, according to others; but the truth seems to be, that both those nurseries of learning had a share in his education. We know but little of this person, though he was famous in his profession, and a member of the College of Physicians in London, except what we are able to collect from his works. Tanner says, that he was a divine as well as a physician, that he wrote a book against transubstantiation, and that in June 1550 he was inducted into the rectory of Blaxhall in Suffolk, which he resigned in November 1554. From his works we learn, that he had been a traveller over several parts of Germany, Scotland, and especially England; and he seems to have made it his business to acquaint himself with the natural history of each place, with the products of it's soil, especially vegetables. It appears, however, that he was more permanently settled at Durham, where he practised physic with great reputation; and, among others of the most eminent inhabitants, was in great favour with Sir Thomas Hilton, knight, baron of Hilton, to whom he dedicated a book in the last year of Queen Mary's reign. In 1560 he went to London, where, to his infinite surprise, he found himself accused, by Mr. William Hilton of Bid-dick, of having murdered his brother, the baron aforesaid; who really died among his own friends, of a malignant fever. The innocent doctor was easily cleared: yet did not his enemy cease to thirst after his blood, but hired some ruffians to assassinate him. But this also proving ineffectual, the said William Hilton arrested Dr. Bulleyn in an action, and confined him in prison a long time, where he wrote some of those medical treatises which shall be mentioned just now. He was a very learned, experienced, and able physician. He was very intimate with the works of the ancient physicians and naturalists, both Greek, Roman, and Arabian. He was also a man of probity

probity and piety; and, though he lived in the times of popery, does not appear to have been tainted with it's principles. He died in 1576, and was buried in the same grave with his brother Richard Bulleyn, a divine, who died 13 years before, in the church of St. Giles's, Cripplegate.

He wrote, 1. *The government of health*, 1558, 8vo. 2. *Regimen against the pleurisy*, 1562, 8vo. 3. *Bulwark of defence against all sickness, forenes, and wounds, that daily assault mankind, &c.* 1562, folio. This work consists of, first, "The book of compounds," with a table of their names, and the apothecaries rules or terms; secondly, "The book of the use of sick men and medicines," before which is prefixed a wooden print of an old man, in a fur gown, and a flat bonnet, his purse or scrip by his side, supporting himself on a staff, and a death's head at his feet. These are both composed in dialogues between sickness and health. Then follows, thirdly, "The book of simples," being an Herbal in the form of a dialogue; at the end of which are the wooden cuts of some plants, and of some limbeckes or stills; and fourthly, "A dialogue between Soreness and Chirurgery, concerning imposthumations and wounds, and their causes and cures." This tract has three wooden cuts in it; one representing a man's body on the forepart full of sores and swellings; the other, in like manner, behind; the third is also a human figure, in which the veins are seen directed to, and named, which are to be opened in phlebotomy. 4. A dialogue both pleasant and pitiful, wherein is shewed a godly regimen against the plague, with consolations and comfort against death, 1564, 8vo. Some other pieces of a smaller nature are ascribed to Dr. Bulleyn.

BULLINGER (HENRY), was born at Bengarten, a village near Zurich, in Switzerland, July 18, 1504. At the age of 12, he was sent by his father to Embrick, to be instructed in grammar-learning. After continuing here three years, he went to Cologne. At this time his father, to make him feel for the distresses of others, and be more frugal and modest in his dress, and temperate in his diet, withdrew that money with which he was wont to supply him, so that Bullinger was forced, according to the custom of those times, to subsist on the alms he got by singing from door to door. At Cologne he studied logic, and commenced B. A. at 16 years old. He afterwards betook himself to the study of divinity and canon law, and to the reading of the fathers. He had early formed a design of turning Carthusian, but the writings of Melancthon and other reformers made him change his resolution, and gave him a dislike to the doctrines of the church of Rome, from which, however, he did not immediately separate. In 1522, he commenced M. A. and returning home, he spent a year in his father's house, wholly employing himself in his studies. The year after, he was called by Jonar abbot of Kapella near Zurich, to teach in his convent, which

he did with great reputation for four years. He was very instrumental in causing the reformation of Zuevius to be received, 1526, in the abbey of Kapella. In 1527, he attended the lectures of Zuinglius at Zurich, during five months. He was with Zuinglius at the famous disputation held at Bern in 1528. The year following, he was called to be minister of the protestant church, in his native place at Bengarten, and married a wife, who brought him six sons, and five daughters, and died in 1564. He met with great opposition from the papists and anabaptists in his parish. The victory gained by the Romish cantons over the protestants in a battle fought 1521, forced him, together with his father, brother, and colleague, to fly to Zurich, where he was chosen pastor in the room of Zuinglius, slain in the late battle. He died September 17, 1575. Besides printed works, which fill ten volumes, he left many in manuscript. He greatly assisted the English divines who fled into Switzerland from the persecutions raised in England by queen Mary. His confutation of the pope's bull excommunicating queen Elizabeth, has been translated into English. The magistrates of Zurich, by his persuasion, erected a new college in 1538. He also prevailed with him to erect, in a place that had formerly been a nunnery, a new school, in which fifteen youths were trained up under an able master, and supplied with food, raiment, and other necessities. In 1549, he by his influence hindered the Swifs from renewing their league with Hen. II. of France; representing to them, that it was neither just nor lawful for a man to suffer himself to be hired to shed another man's blood, who generally was innocent, and from whom himself had never received any injury.

BUNEL (PETER), was born at Toulouse in 1499. He studied in the college of Coqueret at Paris, where he was distinguished by his fine genius. On his returning to Toulouse, finding his family unable to maintain him, he went to Padua, where he was supported by Emilius Perrot. He was afterwards taken into the family of Lazarus de Baif, the French ambassador at Venice, by whose generosity he was not only subsisted, but enabled to study the Greek tongue. Afterwards he studied Hebrew. George de Selve, bishop of Lavaur, who succeeded de Baif as an ambassador, retained Bunel in his service, and when his embassy was finished, carried him with him to Lavaur. Upon the death of that prelate, which happened in 1541, Bunel returned to Toulouse, where he would have been reduced to the greatest indigence, had not Messieurs de Faur, the patrons of virtue and science, extended their liberality to him unasked. One of these gentlemen appointed him tutor to his sons; but whilst he was making the tour of Italy with them, he was cut off at Turin by a fever, in 1546. He was one of the politest writers of the Latin tongue in the sixteenth century; but though he was advantageously distinguished by the eloquence of his Ciceronian style,

style, he was still more so by the strictness of his morals. The magistrates of his native town of Toulouse set up a marble statue to his memory in their town-house. He left some Latin epistles written with the utmost purity, which were first published by Charles Stevens in 1521, and afterwards by Henry Stevens in 1581.

BUNYAN (JOHN), author of the justly admired allegory of the Pilgrim's Progress, was born at Elstow, near Bedford, 1628. His parents, though very mean, took care to give him that learning which was suitable to their condition, bringing him up to read and write: he quickly forgot both, abandoning himself to all manner of wickedness, but not without frequent checks of conscience. One day being at play with his companions (the writer of his life tells us) a voice suddenly darted from heaven into his soul, saying, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" This put him into such a consternation, that he immediately left his sport; and looking up to heaven, thought he saw the Lord Jesus looking down upon him, as one highly displeased with him, and threatening him with some grievous punishment for his ungodly practices. At another time, whilst he was belching out oaths, he was severely reproved by a woman, who was herself a notorious sinner: she told him he was the ugliest fellow for swearing that ever she heard in all her life, that he was able to spoil all the youth of the town, if they came but into his company. This reproof coming from a woman, whom he knew to be very wicked, filled him with secret shame, and made him, from that time, very much refrain from it. His father brought him up to his own business, which was that of a tinker. Being a soldier in the parliament army, at the siege of Leicester, in 1645, he was drawn out to stand centinel; but another soldier of his company desired to take his place, to which he agreed, and thereby escaped being shot by a musket-ball, which took off his comrade. About 1655, he was admitted a member of a Baptist congregation at Bedford, and soon after chosen their preacher. In 1660, being convicted at the sessions of holding unlawful assemblies and conventicles, he was sentenced to perpetual banishment, and in the mean time committed to gaol, from which he was discharged after a confinement of twelve years and an half, by the compassionate interposition of Dr. Barlow, bishop of Lincoln. During his imprisonment, his own hand ministered to his necessities, making many an hundred gross of long-tagged thread laces, which he had learned to do since his confinement. At this time he also wrote many of his tracts. Afterwards, being at liberty, he travelled into several parts of England, to visit and confirm the brethren, which procured him the epithet of bishop Bunyan. When the declaration of James II. for liberty of conscience was published, he, by the contributions of his followers, built a meet-
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ing-house in Bedford, and preached constantly to a numerous audience. He died in London of a fever, 1688, aged sixty.

BURGH (JAMES), a worthy and ingenious moral and political writer, was born at Madderty, in Perthshire; North Britain, in the latter end of the year 1714. After a school education at Madderty, where he discovered great quickness and facility, he was removed to the university of St. Andrew's, with a view of becoming a clergyman in the church of Scotland; but did not continue long at the college, being obliged to leave it on account of bad health. This circumstance inducing him to lay aside the thoughts of clerical profession, he entered into trade in the linen way; which not proving successful, he came to England, where his first employment was to correct the press for an eminent printer; and at his leisure hours he made indexes. After being engaged about a year in this way, he removed to Great Marlow, as an assistant at a free grammar-school of that town; where he first commenced author, by writing a pamphlet, entitled, "Britain's Remembrancer," 1746; which went through five large editions in two years, was reprinted in England, Ireland, and America; was ascribed to several bishops; and was quoted by churchmen and dissenters in their pulpits.

When Mr. Burgh quitted Marlow, he engaged himself as an assistant to Mr. Kenrofs at E. field; who at the end of one year, very generously told him, "that he ought no longer to lose his time, by continuing in the capacity of an assistant; that it would be advisable for him to open a boarding-school for himself; and that, if he stood in need of it, he would assist him with money for that purpose." Accordingly, in 1747, Mr. Burgh commenced master of an academy, at Stoke Newington, in Middlesex; and in that year he wrote "Thoughts on Education." The next production of his pen was "An Hymn to the Creator of the world;" to which was added, in prose, "An Idea of the Creator, from his works." A second edition, in octavo, was printed in 1750. After Mr. Burgh had continued at Stoke Newington three years, his house not being large enough to contain the number of scholars that were offered to him, he removed to a more commodious one at Newington Green. Here, for nineteen years, he carried on his school with great reputation and success, many young persons having been trained up by him to knowledge and virtue. Few masters have been animated with a more ardent solicitude for forming the morals, as well as the understandings of their scholars. In 1751, Mr. Burgh married Mrs. Harding, a widow lady, who zealously concurred in promoting his laudable and useful undertakings. In the same year, at the request of Dr. Stephen Hales, and Dr. Hayter, bishop of Norwich, he published a small piece, in 12mo, entitled, "A Warning to Dram Drinkers." Our author's next publication was his great work, entitled, "The Dignity of Human Nature; or, a brief Account of the certain

certain and established means for attaining the true End of our Existence." This treatise appeared in 1754, in one volume quarto, and was reprinted in two volumes octavo, 1767. In 1756, "Youth's friendly Monitor," of which a surreptitious copy had been printed under a disguised title, was published by himself, in 12mo. In 1758, he printed a pamphlet under the title of "Political speculations;" and the same year "The Rationale of Christianity," tho' he did not publish this last till 1760; when he printed a kind of Utopian Romance; entitled, "An account of the first Settlement, Laws, Form of Government, and Police, of the Cessares, a people of South America; in Nine Letters, from Mr. Vander Neck, one of the Senators of the Nation, to his friend in Holland, with Notes by the Editor," 8vo. In 1762, Mr. Burgh published, in 8vo. "The Art of Speaking;" of which a fifth edition was printed in 1782. The late Sir Francis Blake Delaval, who had studied the subject of elocution, and who had distinguished himself in the private acting of several plays, in conjunction with some other persons of fashion, had so high an opinion of Mr. Burgh's performance, that he solicited, on that account, an interview with him. Our author's next appearance in the literary world was in 1766, in the publication of the first volume, in 12mo, of "Crito, or Essays on various Subjects." To this volume is prefixed a dedication, not destitute of humour, "To the Right Rev. Father (of three years old) his Royal Highness Frederic Bishop of Osnaburgh." The Essays are three in number: the first is of a political nature; the second is on the difficulty and importance of education, and the third upon the origin of evil. In the same year Mr. Burgh wrote "Proposals (humbly offered to the public) for an Association against the iniquitous practices of Engrossers, Foresters, Jobbers, &c. and for reducing the Price of Provisions, especially Butchers Meat," 8vo. In 1767 came out the second volume of Crito, with a long dedication (which is replete with shrewd and satirical observations, chiefly of a political kind) "To the good people of Britain of the 20th century." The rest of the volume contains another Essay on the origin of evil, and the rationale of Christianity, and a postscript, consisting of further explanations of the subjects before considered, and of detached remarks on various matters.

Mr. Burgh having for many years led a very laborious life, and having acquired a competent though not a large fortune, he determined to retire from business. In embracing this resolution, his more immediate object was, to complete his "Political Disquisitions," for which he had, during ten years, been collecting suitable materials. Upon quitting his school in 1771, he settled in Colebrooke Row, Islington, where he continued till his decease. He had not been long in his new situation, before he became convinced (of what was only suspected before) that he had a stone in his bladder. With this dreadful malady he was deeply afflicted

for the four latter years of his life; and for the two last of these years, his pain was exquisite. Nevertheless, to the astonishment of all who were witnesses of the misery he endured, he went on with his "Political Disquisitions." The two first volumes were published in 1774, and the third volume in 1775. He died Aug. 26, 1775, in the 61st year of his age.

Besides the publications already mentioned, and a variety of manuscripts which he left behind him, he wrote, in 1753 and 1754, some letters in the *General Evening Post*, called "The Free Enquirer;" and in 1770, a number of papers, entitled, "The Constitutionalists," in the *Gazetteer*; which were intended to recommend Annual Parliaments, Adequate Representation, and a Place Bill. About the same time, he also published another periodical paper in the *Gazetteer*, under the title of "The Colonists Advocate;" which was written against the measures of Government with respect to the Colonies. He printed, likewise, for the sole use of his pupils, "Directions, prudential, moral, religious, and scientific;" which were pirated by a bookseller, and afterwards published by himself, under the title of "Youth's friendly Monitor."

BURGOYNE (JOHN), a privy counsellor, lieutenant-general in the army, colonel of the 4th regiment of foot, M. P. for Preston, and author of a much celebrated comedy, entitled, "The Heiress." In 1774 we see him conducting the fete champetre given by the earl of Derby at the Oaks, June 9 that year. The year following he was ordered on the service in America, where, after various successes, he was captured, together with his whole army. He returned from thence Dec. 11, 1776. In 1779 he resigned all his emoluments, to the amount of 3500*l.* a year. He died in London, Aug. 4, 1792. His death was occasioned by a sudden attack of the gout; he had been out, apparently, in good health the day before. He died richer in esteem than in money, for in the saving or securing of that he had no talent. His match with lady Charlotte Stanley having been an affair of love, contracted at Preston, when the General was a subaltern, was, at first, vehemently resented by the late earl of Derby, her father, who vowed never to see them again. As time, however, unfolded the General's character, the earl became convinced that his daughter had married an accomplished gentleman, an able scholar, and a benevolent man. Lady Charlotte had accordingly, during his lordship's life, the same stipend as her sisters, 300*l.* per annum, and, at his death, the same legacy, 25,000*l.* Her ladyship died, without issue, June 7, 1776.

BURIDAN (JOHN), a renowned French philosopher of the 14th century, was born at Bethune in Artois. He discharged a professor's place in the university of Paris with great reputation; and wrote commentaries on Aristotle's logic, ethics, and metaphysics, which

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were much esteemed. Some say, that he was rector of the university of Paris in 1320. Aventinus relates, that he was a disciple of Ockam; and that, being expelled Paris by the power of the Realists, which was superior to that of the Nominalists, he went into Germany, where he founded the university of Vienna.

BURKITT (WILLIAM), a celebrated commentator on the New Testament, was born at Hitcham in Northamptonshire, July 25, 1650. He was sent first to a school at Stow-market, and from thence to another at Cambridge. After his recovery from the small-pox, which he caught there, he was admitted of Pembroke-hall, at the age of no more than fourteen years; and upon his removal from the university, when he had taken his degree, he became a chaplain in a private gentleman's family, where he continued some years. He entered young upon the ministry, being ordained by bishop Reynolds: and the first employment which he had was at Mildenhall in Suffolk, where he continued 21 years a constant preacher, (in a plain, practical, and affectionate manner) first as curate, and afterwards as rector of that church. In 1692, he had a call to the vicarage of Dedham in Essex, where he continued to the time of his death, which happened in the latter end of October 1703. He was a pious and charitable man. He made great collections for the French protestants in the years 1687, &c. and by his great care, pains, and charges, procured a worthy minister to go and settle in Carolina. Among other charities, he bequeathed by his last will and testament the house wherein he lived, with the lands thereunto belonging, to be an habitation for the lecturer that should be chosen from time to time to preach the lecture at Dedham. He wrote some books, and among the rest a commentary upon the New Testament.

BURLAMAQUI (JOHN-JAMES), an illustrious civilian, was born at Geneva in 1694; and became afterwards professor of civil law there. Prince Frederick of Hesse-Cassel, who was his pupil, took him home with him in 1734, and kept him some years. Upon his return to Geneva, he was named counsellor of state, and died there in 1748. His "Principles of Natural Law," written in French, have made him known to great advantage in the republic of letters. He is supposed to have incorporated into this work all the best things from Grotius, Pufendorf, and their commentator Barbeyrac. It is a system, or chain, of just and interesting ideas; clearly developed, happily connected, and expressed with accuracy and precision. He published, some time after, the "Principles of Political Law;" which was written in the same language, and equally well received.

BURMAN (PETER), professor of history and eloquence in the university of Leyden, was rector magnificus of the university of

Leyden; and, as is customary in foreign universities, made an oration when he quitted the rectorship on the 8th of February, 1720. His oration was published, and is remarkable. It is "against the studies of humanity, shewing, that the learned languages, history, eloquence, and criticism, are not only useless, but also dangerous to the studies of law, physic, philosophy, and, above all, of divinity; to which last, poetry is a special help." The professor, observing the great decay of the politer studies, and the contempt with which the men of science affected to treat them, endeavoured to expose their objections, while he seemed to justify them. He ridicules the barbarous style in which most lawyers, physicians, and philosophers write; but especially the jargon of divines, who, as he intimates, shamefully neglected the study of the original languages, and inveighed frequently against the abuse of history and criticism in such a manner as would in effect destroy the use of them. The celebrated Dr. Bentley, who both spoke and thought highly of Burman, has pronounced this oration "a very fine one in it's way, all writ in Lucian's manner, a thorough irony and jeer."

Among the many quarrels and altercations which Burman had, one was with the excellent Le Clerc; of which we will give some account, for the sake of illustrating the temper and character of our professor. In 1703, Le Clerc, under the assumed name of Theodorus Gorallus, published an edition of the remains of Pædo Albinovanus and Cornelius Severus; and prefixed a discourse upon the right method of interpreting the ancient authors. Now whether Le Clerc here let drop any thing which might seem to discredit verbal criticism, and so increased the disgust he had already given to that sort of men in his Parrhasiana; or whether he was thought to have gone out of his province, and to have undertaken what he was not qualified to perform, we know not: but offence was taken by Burman, and the same year was published a satirical piece, entitled, "A Dialogue between Spudæus and Gorallus;" which, as Clerc tells us, every body agreed to have been written by him. Le Clerc replied in a short and general way to it, in the preface to his second volume of the *Bibliothèque Choisee*; but without mentioning either the work or the supposed author. He was twice, he tells us, in Burman's company afterwards, at the houses of common friends, but did not take the least notice. In 1709, Burman published Petronius; and in the preface, made an open and virulent attack upon Le Clerc, upon a pretence that he had said something against Grævius. Mr. Le Clerc replied in form to this preface, and vindicates his person and his writings from the reproachful imputations cast upon both. One may see, says Le Clerc, that Mr. Burman has profited exceedingly from the study of Petronius; and that he is perfectly free from that hypocrisy which he imputes to the monks. His delicacy, adds he, is further observable in the promise he has made the public, in the same preface; where he says, that "he has

has a design, if God shall grant life and strength, not only to publish another volume of the verses ascribed to Petronius, but also to enrich it with the *Catelecta Scaligeri*, &c." that is, says Le Clerc, Mr. Burman intends, with God's blessing, not only to publish a collection of most bawdy poems, among which are included the *Priapeia*, but also to enrich them with a commentary of his own. These things, says he, are very unbecoming a professor of a christian university, who ought to preserve the youth about him from corruption, instead of throwing incitements in their way; not to mention his imprudence in talking after this manner, at a time when an action was commenced against him by a young girl for having debauched her.

In 1704, was published at Florence, a Latin performance, entitled, "*Chrestomathia Petronio-Burmanniana*." Burman afterwards abused Le Clerc, in a piece called, "*The Lying Gazetteer*," &c. to which Le Clerc made no other reply, than by inserting in the second part of the 20th tome of his *Bibliothèque Choisee*, printed in 1710, a short article entitled, "*Reasons for not answering a libel of Peter Burman*."

Burman, though not allowed by the critics to be an adept in the Greek, had skill and abilities as an editor of Latin classics; of which he published *Virgil*, *Ovid*, *Petronius*, *Quintilian*, *Suetonius*, *Justin*, *Velleius*, *Plædrus*, &c. He died in 1740.

BURNET (GILBERT), bishop of Salisbury, was born at Edinburgh, Sept. 18, 1643. His father was the younger brother of an ancient family in Aberdeenshire, and bred to the civil law, in which, though he made no shining figure at the bar, his modesty depressing too much his abilities, he raised himself to so great a reputation, that at the restoration of Charles II. he was, in reward of his constant attachment to the royal party, appointed one of the lords of session at Edinburgh. His mother was sister to the famous Sir Alexander Johnstoun, and a warm zealot for presbytery. Mr. Burnet being out of employment, by reason of his refusing to acknowledge Cromwell's authority took upon himself the charge of his son's education, who at ten years of age was sent to the college of Aberdeen. His father, who still continued to be his principal instructor, obliged him to rise to his studies at four o'clock every morning; by which means he contracted such a habit, as he never discontinued till a few years before his death, when age and infirmities rendered a greater proportion of rest necessary to him. Though his father had designed him for the church, yet he would not divert him from pursuing his own inclination to civil and feudal law, to which study he applied a whole year; and received from it (he was often heard to say) juster notions concerning the foundation of civil society and government than are maintained by some divines. He altered his resolution of prosecuting this study, and applied, with his father's

warm approbation, to that of divinity. In his hours of amusement he ran through many volumes of history, and, as he had a very strong constitution and a prodigious memory, this close application was no inconvenience to him, so that he made himself master of a vast extent of learning, which he had ready for his use upon all occasions. At 18 he was admitted a probationer, or expectant preacher, and soon after an offer of a good benefice was made him, which he declined. In 1663, about two years after the death of his father, he came into England, and, after six months stay at Oxford and Cambridge, returned to Scotland, which he soon left again to make a tour of some months, in 1664, to Holland and France. At Amsterdam, by the help of a Jewish rabbi, he perfected himself in the Hebrew language; and likewise became acquainted with the leading men of the different persuasions tolerated in that country, as Calvinists, Arminians, Lutherans, Anabaptists, Brownists, Papists, and Unitarians, amongst each of which, he used frequently to declare, he met with men of such unfeigned piety and virtue, that he became fixed in a strong principle of universal charity, and an invincible abhorrence of all severities, on account of religious dissensions. On his return to Scotland, he was admitted into holy orders, by the bishop of Edinburgh, in 1665, and presented to the living of Saltoun. The conduct of the Scotch bishops seemed to him so unbecoming the episcopal character, that he drew up a memorial of their abuses. In 1668, he was employed in negotiating the scheme of accommodation between the episcopal and presbyterian parties, and, by his advice, many of the latter were put into the vacant churches. The year following he was made divinity professor at Glasgow, where he continued four years and a half, equally hated by the zealots of both parties. In the frequent visits he made to the duchess of Hamilton, he so far gained her confidence as to be intrusted with the perusal and arrangement of her papers, relating to her father's and uncle's ministry; which put him upon writing *Memoirs of the Dukes of Hamilton*, and occasioned his being invited to London by the earl of Lauderdale, who offered to furnish him with some anecdotes towards compiling those memoirs. During his stay in London, we are told by himself and his son, he was offered the choice of four bishoprics in Scotland, which he refused. On his return to Glasgow, he married lady Margaret Kennedy, daughter to the earl of Cassiles, a lady of great piety and knowledge, highly esteemed by the presbyterians, to whose sentiments she was strongly inclined. As there was some disparity in their ages, that it might remain past dispute that this match was wholly owing to inclination, not to avarice or ambition, the day before their marriage he delivered the lady a deed, whereby he renounced all pretension to her fortune, which was very considerable, and must otherwise have fallen into his hands, she herself having no intention to secure it. In 1672, he published "*A Vindication, &c. of the church*"

church and state of Scotland ;” which at that juncture was looked upon as so great a service, that he was again offered a bishopric, and a promise of the next vacant arch-bishopric, but did not accept of it, because he remarked, that the great design of the court was to advance popery. In 1673, he took another journey to London ; and, by the king’s own nomination, after hearing him preach, was made one of his chaplains in ordinary.

Upon his return to Scotland, he retired to his station at Glasgow, but was obliged the next year to return to court to justify himself against the accusations of duke Lauderdale, who had represented him as the cause of the miscarriages of all the court measures in Scotland. The king received him very coldly, and ordered his name to be struck out of the list of chaplains ; yet, at the duke of York’s intreaty, consented to hear what he could offer in his own justification, with which he seemed to be satisfied. Nevertheless, as Lauderdale had not dropt his resentment, Mr. Burnet, who was told that his enemies had a design to get him imprisoned, resigned his professor’s chair at Glasgow, and resolved to settle in London. He preached in several churches, and had been actually chosen minister of one, had not the electors been deterred from it by a message in the king’s name. About this time the living of Cripplegate being vacant, the dean and chapter of St. Paul’s (in whose gift it was) hearing of his circumstances, and the hardships he had undergone, sent him an offer of the benefice, but as he had been informed of their first intention of conferring it on Dr. Fowler, he generously declined it. In 1675, at the recommendation of lord Hollis, whom he had known in France, ambassador at that court, he was, by Sir Harbottle Grimstone, master of the rolls, appointed preacher of the chapel there, notwithstanding the opposition of the court. He was soon after chosen a lecturer of St. Clement’s, and became one of the preachers that were most followed in town. In 1679, he published the first volume of his “ History of the Reformation,” for which he had the thanks of “ both houses of ” parliament : and two years after, the second volume, which met with the same approbation as the first. About this time he attended a sick person, who had been engaged in an amour with the earl of Rochester. The manner in which he treated her during her illness, gave that lord a great curiosity of being acquainted with him. Whereupon for a whole winter, he spent one evening in a week with Mr. Burnet, who discoursed with him upon all those topics, upon which sceptics and men of loose morals attack the Christian religion. The happy effect of these conferences occasioned the publication of his account of the life and death of that earl.

In 1682, when the administration was changed in favour of the duke of York, being much resorted to by persons of all ranks and parties, in order to avoid returning visits, he built a laboratory, and went for above a year, through a course of chemical experiments.

Not

Not long after, he refused a living of three hundred a year offered him by the earl of Essex, on the terms of not residing there, but in London. His behaviour at the lord Russel's trial, and his attendance on him in prison and at his execution, having drawn on him the indignation of the court, he took a short tour to Paris, where unusual civilities were shewn by the king of France's express direction. He became acquainted with several eminent persons; but not thinking it right to be longer absent from the duties of his calling, he returned to London, and that very year, in pursuance of the king's mandate, was discharged from his lectureship at St. Clement's: and having, on the 5th of November, 1684, preached a sermon at the Rolls chapel, severely inveighing against the doctrines of Popery and the principles of the Papists, he was, in December following, forbid to preach there any more.

On king James's accession to the throne, having obtained leave to go out of the kingdom, he first went to Paris, and lived in great retirement, till contracting an acquaintance with brigadier Stoupe, a protestant gentleman in the French service, he made a tour with him to Italy. He met with an agreeable reception at Rome. Pope Innocent II. hearing of our author's arrival, sent the captain of the Swiss guards to acquaint him, that he would give him a private audience in bed, to avoid the ceremony of kissing his holiness's slipper. But Dr. Burnet excused himself as well as he could.

One evening upon visiting cardinal Howard, he found him distributing some relics to two French gentlemen. Whereupon he whispered to him in English, that it was somewhat odd, that a clergyman of the church of England should be at Rome, helping them off with the ware of Babylon. The cardinal smiled at the remark, and repeating it in French to the gentlemen, bade them tell their countrymen how bold the heretics, and how mild the cardinals were at Rome. Some disputes, which our author had at Rome, concerning religion, beginning to be taken notice of, made it proper for him to quit that city, which, upon an intimation given him by prince Borghese, he accordingly did. He pursued his travels through Switzerland and Germany. In 1688, he came to Utrecht, with an intention to settle in some of the Seven Provinces. There he received an invitation from the prince and princess of Orange (to whom their party in England had recommended him) to come to the Hague, which he accepted: he was soon made acquainted with the secret of their counsels, and advised the fitting out of a fleet in Holland sufficient to support their designs and encourage their friends. This and the account of his travels, in which he endeavoured to blend popery and tyranny together, and represent them as inseparable, with some papers, reflecting on the proceedings of England, that came out in single sheets, and were dispersed in several parts of England, most of which Mr. Burnet owns himself the author of, alarmed king James; and were the occasion of his writing twice
against

against him to the princess of Orange, and insisting, by his ambassador, on his being forbid the court, which after much importunity was done, though he continued to be trusted and employed as before, the Dutch ministers consulting him daily. But that which gave, he tells us, the crisis to the king's anger, was, the news of Burnet's being to be married to a considerable fortune at the Hague. To put an end to these frequent conferences with the ministers, a prosecution for high treason was set on foot against him both in England and Scotland; but Burnet, receiving the news thereof before it came to the states, avoided the storm, by petitioning for, and obtaining without any difficulty, a bill of naturalization, in order to his intended marriage with Mary Scot, a Dutch lady, of considerable fortune, who, with the advantage of birth, had those of a fine person and understanding.

After his marriage with this lady, being legally under the protection of Holland, he undertook, in a letter to the earl of Middleton, to answer all the matters laid to his charge; and added, that being now naturalized in Holland, his allegiance was, during his stay in these parts, transferred from his majesty to the states-general; and in another letter, that if, upon non-appearance, a sentence should be passed against him, he might, to justify himself, be forced to give an account of the share he had in affairs, in which he might be led to mention what he was afraid would not please his majesty. These expressions gave such offence to the English court, that dropping the former prosecution, they proceeded against him as guilty of high treason, and a sentence of outlawry was passed upon him; and thereupon the king first demanded him to be delivered up, and afterwards insisted on his being banished the Seven Provinces, which the states refused, alledging that he was become their subject; and if the king had any thing to lay to Dr. Burnet's charge, justice should be done in their courts. This put an end to all farther application to the states; and Dr. Burnet, secured from any danger, went on in assisting and forwarding the important affair of the Revolution. He gave early notice of it to the court of Hanover, intimating, that the success of that project must naturally end in a succession of that illustrious house to the British crown. He wrote also several pamphlets in support of the prince of Orange's designs, and assisted in drawing up his declaration, &c. and when he undertook the expedition to England, Dr. Burnet accompanied him as his chaplain. After his landing, at Exeter he proposed and drew up the association, and was of no small service on several occasions, by a seasonable display of pulpit eloquence, to animate the prince's followers, and gain over others to his interest. Nor did his services pass unrewarded, for King William had not been many days on the throne, before Dr. Burnet was advanced to the see of Salisbury, in the room of Dr. Seth Ward, deceased, being consecrated May 31, 1689. He distinguished himself in the House of Lords,

by declaring for moderate measures with regard to the clergy, who scrupled to take the oaths, and for a toleration of the Protestant Dissenters. A passage in his pastoral letter to the clergy of his diocese, concerning the oaths of allegiance and supremacy to King William and Queen Mary, dated May 15, 1689, which seemed to ground their title to the crown on the right of conquest, gave such offence to both houses of parliament, that they ordered it to be burnt by the hands of the common hangman. As soon as the session of parliament in 1686 was ended, he went down to his diocese, where he was very exact in the discharge of his function, and was particularly scrupulous in conferring orders and admitting to livings.

In 1698 he lost his wife by the small-pox; and as he was almost immediately after appointed preceptor to the duke of Gloucester, in whose education he took great pains, this employment, and the tender age of his children, induced him the same year to supply her loss, by a marriage with Mrs. Berkeley, eldest daughter of Sir Richard Blake, knight.

In 1699 he published his "Exposition on the Thirty-nine Articles of the Church of England." In 1704 he had the satisfaction to see his project for augmenting poor livings carried into execution. The last five or six years of his life he grew more abstracted from the world than he had been in the former part of it. He lived to see a succession take place, and that family established, in whose interests he had been so zealous. He died March 17, 1714-15, in the 72d year of his age, and was interred in the parish church of St. James's, Clerkenwell. After his death, his "History of His Own Times, with his Life annexed," was published by his son, Thomas Burnet, esq.

BURNET (Dr. THOMAS), a most ingenious and learned writer, was born at Croft in Yorkshire, in or about the year 1635. His first education was at the free-school of North Alverton in that county, from whence he was removed, in June 1651, to Clare-hall, in Cambridge. Here he had the excellent Tillotson for his tutor; under whom, it is probable, he improved, if not imbibed, that free, generous, noble way of thinking, for which he is so much distinguished, and will be ever memorable. The very learned Dr. Cudworth was at that time master of Clare-hall, but removed from it to the mastership of Christ's college, in 1654, and thither our author followed him. Under his patronage he was chosen fellow of it in 1657, commenced master of arts in 1658, and became senior proctor of the university in 1661; but how long afterwards he continued his residence there, does not appear.

The next situation and character we find him in, is that of governor to the young earl of Wiltshire, son of the marquis of Winchester, with whom he travelled abroad, and gave such satisfaction, that, soon after his return to England, he was invited and prevailed

on by the first duke of Ormond, to travel once more in the like character with the young earl of Ossory, his grace's grandson and heir apparent. These honourable connections introduced him into what may properly be called the world; in which he afterwards confirmed and propagated the reputation he already had for fine parts and learning, by the publication of his "Sacred Theory of the Earth," originally published in Latin, in two volumes quarto: the two first books, "concerning the Deluge and Paradise," in 1681: the two last, "concerning the burning of the World, and the New Heavens and New Earth," in 1689. The uncommon approbation this work met with, and the particular encouragement of Charles II. who was exceedingly taken with it, put the author upon translating it into English. He did so; and published the two first books in 1684, folio, with an elegant dedication to the king; as he did the two last, in 1689, with a no less elegant dedication to Queen Mary. The English edition is not so properly a translation, as a new composition upon the same ground, there being several additional chapters in it, and several new moulded.

May 19, 1685, he was made master of the Charter-house, by the interest of the duke of Ormond, and soon after commenced LL. D. At what time he entered into orders is not exactly known; but it is plain that he was a clergyman at his election to this mastership, from the objection then made against him by some of the bishops who were governors, namely, "that he generally appeared in a lay habit." This objection, however, was over-ruled by his patron the duke of Ormond; who asserted, in his favour, that he had no living, or other ecclesiastical preferment, and that his life and conversation were in all respects suitable to the clerical character. In the latter end of 1686, Dr. Burnet's integrity, prudence, and resolution, were fully tried in his new station upon the following occasion: one Andrew Popham, a Roman Catholic, came to the Charter-house, with a letter from King James to the governors, requiring them to choose and admit him, the said Andrew Popham, a pensioner thereof, "without tendering any oath or oaths unto him, or requiring of him any subscription, recognition, or other act or acts, in conformity to the doctrine and discipline of the church of England, as the same is now established; and notwithstanding any statute, order, or constitution, of or in the said hospital; with which (says his majesty) we are graciously disposed to dispense in his behalf." The governors were assembled, Popham appeared, and the king's letter was read; upon which the lord chancellor Jefferies moved, that without any debate they should proceed to vote, whether Andrew Popham should be admitted a pensioner of the hospital, according to the king's letter: and it was put upon the master, Dr. Burnet, as the junior, to vote first. The master told the governors, that he thought it was his duty to acquaint their lordships with the state and constitution of that hospital; and though this was opposed by some, yet, after a little

debate, the master was heard; who observed, that to admit a pensioner into the hospital without his taking the oaths of allegiance and supremacy, was not only contrary to the constitution of the hospital, but to an express act of parliament for the better establishment thereof. One of the governors asked, what this was to the purpose? To whom the duke of Ormond replied, that he thought it much to the purpose; for an act of parliament was not so slight a thing as not to deserve a consideration. After some other discourse, the question was put, whether Popham should be admitted, and passed in the negative. A second letter from the king was afterwards sent; to which the governors, in a letter addressed to his majesty, humbly replied, and gave their reasons why they could not comply with his pleasure, in admitting Andrew Popham as a pensioner of the hospital. This not satisfying King James, he ordered Chancellor Jefferies to find out a way how he might have right done him at the hospital; and the master was particularly threatened to be summoned before the ecclesiastical commissioners: but by this time they were quarrelling with the universities, and had their hands full of business, and so the affair was dropped. This was the first stand made against the dispensing power of that reign by any society in England, and did good service to the public; as sometimes a little frontier garrison, well defended, gives a check to a great army, and a good example to the rest of the country, to stand stoutly upon their defence. A relation of the Charter-house proceedings upon this occasion was published by Dr. Burnet, in 1689.

After the Revolution, he was introduced to court by his honoured tutor and worthy friend Archbishop Tillotson; was made chaplain to the king, and soon after clerk of the closet. He was now looked upon as in the high road to great preferment, and had certainly a fine prospect before him, when he ruined all by some unadvised strokes of his pen. In 1692 he published "*Archæologiæ Philosophicæ; sive, Doctrina Antiqua de Rerum originibus,*" in quarto, with a dedication to King William, whose character he there draws with great strength of genius and art, and in that beautiful style which was peculiar to himself. But neither the high rank and authority of his patron, nor the great elegance and learning displayed throughout the work, could protect the author from the clamours raised against him for allegorizing the scripture account of the fall of our first parents; which, it must be confessed, is done with too great an air of ridicule. Burnet himself seems afterwards to have been sensible of this; for it appears from a Latin letter, written by himself to Wolters, a bookseller at Amsterdam, dated September 14, 1694, that he chose to have the most offensive parts omitted in the future editions of that work. This, however, proved insufficient to lay the storm raised against him; which was rather increased than abated, by the encomium which Mr. Charles Blount, the deistical author of the "*Oracles of Reason,*" thought proper to bestow upon his work;

for these gentlemen are always ready to receive a writer with open arms, when the bigots are caballing to push him over to their party, and, indeed, sometimes before. Blount, in a letter to his friend Gildon, tells him, that, "according to his promise, he has sent him a translation of the seventh and eighth chapters, and also the appendix, of the great and learned Dr. Burnet's *Archæologiæ Philosophicæ*, &c. a piece which he thinks one of the most ingenious he ever read, and full of the most acute, as well as learned observations." These seventh and eighth chapters, here translated for Mr. Gildon's use, were unfortunately the most exceptionable in the whole work; and being immediately adopted by an infidel writer, did give such a plausible colour to the complaints of the clergy, that it was judged expedient, in that critical season, to remove him from his place of clerk of the closet. He withdrew accordingly from court; and, if Mr. Oldmixon can be credited, actually missed the see of Canterbury, upon the death of Tillotson, on account of this very work, which occasioned him to be then represented by some bishops as a sceptical writer. He retired to his beloved studies and contemplations in the Charter-house, without seeking, or perhaps desiring, any farther preferment; for he was a man of many virtues, and does not appear to have had any ambition in his nature. There he lived in a single state to a good old age; and there he died, Sept. 27, 1715.

In 1727 two other learned and elegant Latin works of our author were published in 8vo; one "*De Fide et Officiis Christianorum*;" the other, "*De Statu Mortuorum et Resurgentium*." Burnet had himself caused to be struck off at the press a few copies of each of these works, for the use of himself and some private friends; but did not intend them for the public, there being some points discussed in them not so proper to be communicated openly. Yet, surreptitious copies from proof sheets getting into the world, and the works being terribly mangled and full of faults, Mr. Wilkinson of Lincoln's Inn, Burnet's particular friend, and who was in possession of all his papers, thought it right to oblige the learned with a true copy of them, corrected by the doctor himself, as he did in 1727. To the second edition, in 1733, of "*De statu Mortuorum et Resurgentium*," is added an appendix, "*De Futura Judæorum Restauratione*;" it appearing to the editor, from Burnet's papers, that it was designed to be placed there. He is said also to have been the author of three small pieces without his name, under the title of "*Remarks upon an Essay concerning Human Understanding*;" the two first published in 1697, the last in 1699.

BURNET (*Dr. THOMAS*), a physician of Scotland, of whose birth, life, and death, scarce any thing is recorded, except what the title-page of his books set forth, namely, that he was "*M. D. Medicus Regius, et Collegii Regii Medicorum Edinburgensis, Socius*."

His

His name deserves to be preserved, however, for the sake of two useful works which he hath left: one is, "*Thesaurus Medicinæ Practicæ*," London, 1673, in quarto; the other, "*Hippocrates Contractus, in quo Hippocratis omnia in brevem Epitomen redacta habentur*," Edinb. 1685, in 8vo.

BURROW (Sir JAMES), master of the crown-office, was elected F. R. S. and F. A. S. On the death of Mr. West, in 1772, he was prevailed on to fill the president's chair at the Royal Society till the anniversary election, when he resigned it to Sir John Pringle; and August 10, 1773, when the Society presented an address to his majesty, he received the honour of knighthood. He published two volumes of "*Reports*, 1776;" two others in 1771 and 1776; and a volume of "*Decisions of the Court of King's Bench, upon Settlement Cases, from 1732 to 1772*;" to which was subjoined "*An Essay of Punctuation*," in three parts, quarto, 1768, 1772, 1776. He published, without his name, "*A few Anecdotes and Observations relating to Oliver Cromwell and his family*." He died Nov. 5, 1782.

BURTON (HENRY), was born at Birsall in Yorkshire, about 1579, and educated at St. John's college in Cambridge, where he took both his degrees in arts. He was afterwards incorporated master of arts at Oxford, and took the degree of bachelor in divinity. He first was tutor to the sons of Lord Carey, of Lepington (created in 1625 earl of Monmouth); then clerk of the closet to Prince Henry; and, after his death, to Prince Charles, whom he was appointed to attend into Spain in 1623; but, for reasons unknown, was set aside after part of his goods were shipped, and upon that prince's accession to the crown, was removed from being his clerk of the closet. Burton, highly disgusted at this treatment, took every opportunity of expressing his resentment, particularly by railing against the bishops.

In April 1625, he presented a letter to King Charles, remonstrating against Dr. Neile and Dr. Laud, his majesty's continual attendants, as popishly affected; and for this, and some other indiscretions, was forbid the court. Soon after, he was presented to the rectory of St. Matthew's, in Friday-street, London. In December 1636, he was summoned to appear before Mr. Duck, one of the commissioners for causes ecclesiastical, who tendered to him the oaths *ex officio*, to answer to certain articles brought against him, for what he had advanced in two sermons, preached in his own church, on the preceding fifth of November. Burton, instead of answering, appealed to the king: nevertheless, a special high commission court, which was called soon after in Doctors-Commons, suspended him in his absence, from both his office and benefice; upon which he thought fit to abscond, but published his two sermons under the

title of "For God and the King;" together with an Apology, justifying his appeal. February 1, a serjeant at arms, with other officers, by virtue of a warrant from the Star-chamber, broke open his doors, seized his papers, and took him into custody. Next day he was, by an order of the privy council, committed to the Fleet prison; from which place he dated one epistle to his majesty, another to the judges, and a third to the true-hearted nobility. March 11, he was proceeded against in the Star-chamber, for writing and publishing seditious, schismatical, and libellous books, against the hierarchy of the church, and to the scandal of the government. To this information, he (and Bastwick and Prynne, who were indicted with him) prepared answers. In the end of May, 1637, a person came to the Fleet to examine Burton upon his answer; but hearing that the greatest part of it had been expunged, he refused to be examined, unless his answer might be admitted as it was put in, or he permitted to put in a new answer. June 2, it was ordered by the court, that if he would not answer to interrogatories framed upon his answer, he would be proceeded against pro confesso. Accordingly, June 14, Burton, and the two others, being brought to the bar, the information was read, and no legal answer having been put in in time, nor filed on record, the court began, for this contempt, to proceed to sentence. The defendants cried out for justice, that their answers might be read, and that they might not be condemned unheard. Nevertheless, because their answers were not filed on record, the court proceeded to pass sentence; which was, that Burton, Prynne, and Bastwick pay a fine of five thousand pounds each, and that Burton, in particular, be deprived of his ecclesiastical benefice, degraded from his ministerial function and degrees in the university, be set on the pillory, have both his ears cut off there, confined to perpetual close imprisonment in Lancaster castle, debarred the access of his wife, or any other, except his keeper, and denied the use of pen, ink, and paper: all which, except the fine, was executed accordingly. After twelve weeks imprisonment in the common gaol at Lancaster, where great crowds, pitying his misfortunes, resorted to him, some of his papers being dispersed in London, he was removed, by an order of council, to Cornet castle, in the isle of Guernsey, October 1637, where he was shut up almost three years; till in November 1640, the House of Commons, upon his wife's petition, complaining of the severity of his sentence, ordered that he should be forthwith sent for to the parliament in safe custody. Burton, on his arrival in London, presented a petition to the House of Commons, setting forth his sufferings. In consequence of which, the house resolved, that the sentence against him was illegal, and ought to be reversed; that he be freed from the fine of five thousand pounds, and from imprisonment, and restored to his degrees in the university, orders in the ministry, and to his ecclesiastical benefice in Friday-street, London; also have recompence for his imprisonment, and for the loss of his ears,

which

which they fixed at six thousand pounds; but, by reason of the ensuing confusions in the kingdom, he never received that sum. He was however restored to his living at St. Matthew's, after which he declared himself an Independent, and complied with all the alterations that ensued; but when he saw what strange courses the parliament took, he grew more moderate. He died Jan. 1647-8.

BURTON (WILLIAM), eldest son of Ralph Burton, esq. of Lindley, in Leicestershire, was born August 24, 1575, educated at the school of Sutton-Coldfield, in Warwickshire, admitted of Brazen-nose, college, Oxford, 1591, and of the Inner Temple, May 20, 1593, bachelor of arts June 22, 1524, and afterwards a barrister and reporter in the court of Common Pleas. But his natural genius leading him to the studies of heraldry, genealogies, and antiquities, he became excellent in those obscure and intricate matters; and, look upon him as a gentleman, was accounted by all that knew him to be the best of his time for those studies, as may appear by his description of Leicestershire. In 1602 he corrected Saxton's map of that county, with the addition of eighty towns. His weak constitution not permitting him to follow his business, he retired into the country; and his great work, "The Description of Leicestershire," was published in folio, 1622. He was assisted in this undertaking by his kinsman, John Beaumont, of Gracedieu, esq. and Augustus Vincent, Rongecroix. He drew up the corollary of Leland's life, prefixed to the "Collectanea," with his favourite device, the sun recovering from an eclipse, and motto, "Rilucera," dated Faledi, 1612, from Falde, a pleasant village near Tutbury, Staffordshire, and a great patrimony belonging to his family, and then to him. The county history was dated from the same village, Oct. 30, 1622. He also caused part of Leland's Itinerary to be transcribed, 1631, and gave both the transcript, and the seven original volumes, to the Bodleian library, 1632; as also Talbot's notes. To him his countryman, Thomas Purefoy, esq. of Barwell, bequeathed Leland's Collectanea after his death, 1612. In 1625 he resided at Lindley, where, among other works, he compiled a folio volume (which still remains in MS.), under the titles of "Antiquitates de Dadlington." He died at Falde, after suffering much in the civil war, April 6, 1645, and was buried in the parish church thereto belonging, called Hanbury. He left several notes, collections of arms and monuments, genealogies, and other matters of antiquity, which he had gathered from divers churches and gentlemen's houses.

BURTON (ROBERT), known to the learned by the name of Democritus Junior, was brother of the preceding, and born at Lindley, Feb. 8, 1676. He was educated at the same school with his brother, and in 1593 sent to the same college. In 1599 he was elected

student

student of Christ-church, and, for form's sake, as Wood tells us, for he wanted not a tutor, was put under the tuition of Dr. John Bancroft, afterwards bishop of Oxford. In 1616 he had the vicarage of St. Thomas, in the west suburb of Oxford, conferred on him by the dean and canons of Christ-church, to the parishioners of which, it is said, that he always gave the sacrament in wafers; and this, with the rectory of Segrave in Leicestershire, given him some years after by George Lord Berkeley, he held with some difficulty (for the storm was gathering over England, and the troubles were coming on) to the day of his death, which happened in January, 1639.

He was a man of general learning, a great philologer, an exact mathematician, and (what makes the peculiarity of his character) a very curious calculator of nativities. He was extremely studious, and of a melancholy turn, yet an agreeable companion, and very humorous. "The Anatomy of Melancholy," by Democritus Junior, as he calls himself, shews, that these seemingly different qualities were mixed together in his composition. This book was printed first in quarto, afterwards many times in folio, to the great profit of the bookseller, who, as Mr. Wood tells us, got an estate by it. Some circumstances attending his death occasioned strange suspicions. He died in his chambers at Christ-church, at or very near the time which it seems he had for some years before predicted from the calculation of his nativity; and this exactness made it whispered about, that for the glory of astrology, and rather than his calculation should fail, he became indeed a *felo de se*. This, however, was certainly not notorious; for he was buried with due solemnity in the cathedral of Christ-church, and had a fair monument erected to his memory, with his bust in ruff, gown, hair, and beard; on the right hand of which is the calculation of his own nativity, and under it an inscription made by himself.

He left a very choice collection of books, part of which he bequeathed to the Bodleian, and one hundred pounds, to buy five pounds worth of books yearly for Christ-church library.

BURTON (JOHN), a learned divine, was born in 1696, at Wembworth, in Devonshire, of which parish his father was rector. The first part of his grammatical education he received at Okehampton, and the remainder at Ely. Such were the proofs which young Burton afforded at school of his capacity, diligence, and worthy dispositions, that the learned Dr. Ashton, master of Jesus college, Cambridge, designed to have him admitted into his own college; but in the mean time Dr. Turner, president of Corpus Christi college, Oxford, having made an accidental trial of Mr. Burton's literary improvements, procured him a scholarship in that college in 1713, when he was seventeen years of age. Here he made so distinguished a progress, that Dr. Mather, the president, ap-

pointed him to the important office of tutor when he was only bachelor of arts. Soon after the college conferred upon him the honour of reading the Greek lecture. During the whole course of his studies, his behaviour was at once so chearful and so regular, that he equally recommended himself to the affection of his equals, and the esteem of his superiors. Dr. Potter, in particular, at that time bishop of Oxford, conceived a great regard for him. March 24, 1725, Mr. Burton was admitted to the degree of master of arts. In the exercise of his duty as a tutor, no one could exceed him in attention, diligence, and a zealous concern for the improvement of his pupils. As he was himself unacquainted with mathematics, and ignorant of the Hebrew tongue, he took effectual care that the young men under his tuition should be well instructed in these points. With regard to those of his pupils who were upon charitable foundations, he was solicitous that the acquisition of knowledge should be rendered as cheap to them as possible. He was even anxious that it might be no expence to them at all; and indeed, so disinterested and beneficent was the whole of his conduct, that, after having discharged the office of a tutor almost fifteen years, he was scarcely possessed of fifty pounds when he quitted the university. In revising, correcting, and improving the exercises of his students, Mr. Burton displayed surprizing patience, and indefatigable diligence; and there are still extant his themes, declamations, orations, and poems of every kind, which he composed for the use of his own pupils, and even of others. His attention, however, was not solely confined to the business of tuition. He was anxious for restoring the credit of the university press, and for enabling poor editors to carry on their literary undertakings. With this view, he often prevailed upon Dr. Mather, Dr. Holmes, and other vice-chancellors, to order new types; and by the assistance of some noble friends, he was so strenuous in behalf of the learned Hutchinson, the editor of Xenophon, that no editors, since that time, have had any delay or difficulty in obtaining the exemption from the duty on paper, which has been granted by parliament to books printed at the Clarendon press. It was also by Mr. Burton's persuasion, that Mr. (afterwards lord) Rolle gave 100l. to the university, for the purpose of lending it to editors; and that Dr. Hodges, provost of Oriel college, bequeathed 200l. to the same use. In 1725, when our learned tutor was proctor and master of the schools, he spoke, before the determining bachelors, a Latin oration, entitled "Heli," which was both written and published with the design of enforcing the salutary exercise of academical discipline. The same subject was still more fully considered by him in four Latin sermons, preached before the university, which, likewise, with appendixes, were afterwards given to the public. Indeed, the labour that Mr. Burton, during two years, chearfully went through, as master of the schools, was immense. July 19,

1729, Mr. Burton was admitted to the degree of bachelor of divinity; and in 1732, when the settlement of Georgia was in agitation, being solicited to give his assistance in promoting that undertaking, he preached a sermon in it's recommendation; and his discourse was afterwards published, with an appendix concerning the state of the colony. He was likewise, through his whole life, an ardent promoter of Dr. Bray's admirable scheme of parochial libraries.

Among other youths who were committed to the tuition of Mr. Burton, there were several from Eton school, who excelled in genius and learning. This circumstance introduced him to an epistolary correspondence, and a social intercourse, with the masters of the school, and the provost and fellows of the college; the consequence of which was, that they formed so good an opinion of his disposition and character, as to elect him, in 1733, into a fellowship of their society. About the same time, upon the death of Dr. Edward Littleton, he was presented to the vicarage of Maple-derham, in Oxfordshire; which may be considered as a grand æra in Mr. Burton's life. Upon going to take possession of his new preferment, he found the widow of his predecessor, and three infant daughters, without a home, and without a fortune. A sight so affecting inspired him with compassion, compassion was followed by love, and love by marriage. Mr. Burton shewed the same contempt for money, and perhaps carried it to an excess, after he was settled in his living. His situation being remarkably pleasant, nothing gave him a greater delight than repairing, enlarging, and adorning his house, embellishing his gardens, planting trees, clearing fields, making roads, and introducing such other improvements as he believed would be of advantage to his successors. Works of a similar kind were undertaken by him, when, in 1766, he was instituted to the rectory of Worplesdon, in Surry. In 1748 the death of his wife affected him in the tenderest manner, as is evident from the several parts of his "*Opuscula Metrico-Prosaica*." This event did not lessen his regard for her three orphan daughters, towards whom he continued to exert the greatest affection, care, and liberality. From henceforward he spent the principal part of the year at Eton college; where he gave himself entirely up to the study of literature, and the assistance of his friends: but wherever there were any public meetings on literary or ecclesiastic affairs, whether at Oxford, London, or Cambridge, he had much satisfaction in being present at them. July 1, 1752, he took the degree of doctor in divinity, and afterwards published his lectures on that occasion. He was intimately connected with many of the bishops; and whilst caressed by the governors of the church, was equally dear to the lowest of the clergy. Nothing was more agreeable to him, than to see all around him easy, cheerful, and happy. To such of the young scholars of Eton as appeared to be of promising abilities and dispositions,

he shewed a particular attention, made them the companions of his hours of leisure, and afforded them every encouragement which lay in his power.

When Dr. Burton came to an advanced age, and his eyes began to fail him, he thought proper to collect together and publish his scattered pieces, under the title of "*Opuscula Miscellanea.*" Scarcely had he finished this task, when he was suddenly attacked by an erysipulous fever, which disturbed his intellects, and shattered his decaying frame. He seemed, however, at intervals, to recover, and to be desirous of resuming his studies. The day before his death, the lamp of life appeared to be rekindled. In the evening, it being Sunday, he sent, as had been his custom, for five or six promising youths, and, after supper, discoursed to them, with more than usual perspicuity and elegance, on some important subject of divinity. From hence his physician and friends conceived hopes, though mistaken ones, of his recovery; for, after a most serene sleep, he quietly departed this life the next morning, being February 11, 1771, aged 76.

BUSBEQUIUS, or **BUSBEC** (**AUGER GISLEN**), was the natural son of the lord of Busbec, and born at Commines, a town in Flanders, 1522. The early proofs he gave of an extraordinary genius induced his father to spare neither care nor expence to get him properly instructed, and to obtain his legitimation from the emperor Charles V. He was sent to study at the universities of Louvain, Paris, Venice, Bologna, and Padua. He was some time at London, whither he attended the ambassador of Ferdinand, king of the Romans. In 1554, he was appointed ambassador at Constantinople, but made a very short stay there. Being sent back the following year, his second embassy proved longer and more fortunate, for it lasted seven years, and ended in a good treaty. He acquired a perfect knowledge of the state of the Ottoman empire, and the true means of attacking it with success; on which subject he composed a very judicious discourse, entitled, "*De re militari contra Turcam instituenda consilium.*" Without neglecting any thing that related to the business of his embassy, he laboured successfully for the republic of letters, collecting inscriptions, purchasing manuscripts, searching after rare plants, and inquiring into the nature of animals. When he set out the second time to Constantinople, he carried with him a painter, to take draughts of the plants and animals that were unknown in the West. The relation which he wrote of his two journeys to Turkey is much commended by Thuaeus. He was desirous of passing the latter part of his life in privacy, but the emperor Maximilian made choice of him to be governor to his sons; and when his daughter princess Elizabeth was married to Charles IX. of France, Busbec was nominated to conduct her to Paris. This queen gave him the whole superintend-

dance of her household and of her affairs, and when she quitted France, on her husband's death, left him there as her ambassador. He was continued in that quality by the emperor Rodolph. He died Oct. 1592.

BUSBY (RICHARD), a very eminent schoolmaster, was son of Richard Busby of Westminster, gentleman; and born at Lutton in Lincolnshire, Sept. 22, 1606. Having passed through the classes of Westminster-school as a king's scholar, he was, in 1624, elected student of Christ-church. He took the degree of B. A. Oct. 21, 1628; and that of M. A. June 18, 1631. July 1639, he was admitted to the prebend and rectory of Cudworth, in the church of Wells. Dec. 13, 1640, he was appointed master of Westminster-school; and by his skill and diligence in the discharge of this most laborious and important office for the space of 55 years, bred up the greatest number of eminent men in church and state, that ever adorned at one time any age or nation. After the Restoration, Charles II. conferred on him a prebend of Westminster, into which he was installed July 5, 1660; and the 11th of August following, he was made treasurer and canon residentiary of the church of Wells. He took the degree of D. D. Oct. 19, 1660. At the coronation of Charles II. he carried the ampulla, and in the convocation, which met June 24, 1661, he was proctor for the chapter of Bath and Wells; and one of those who approved and subscribed the common-prayer-book. This great man, after a long and healthy life, the consequence of his chastity, sobriety, and temperance, died April 6, 1695, aged 89, and was buried in Westminster-abbey, where there is a fine monument erected to him, with a Latin inscription, of which the following is the substance: "You see below a representation of Busby's body, and outward appearance. If you would see his inward qualifications, behold the lights of both universities, and of Westminster-hall, the chief men at court, in the parliament, and in the church. And when you perceive how large, and how plentiful a harvest of ingenious men was sown by him, consider how great was the sower." He was a person very sagacious in finding out every one's genius and disposition, and no less industrious in employing them to advantage, and forwarding them successfully. He was a person, who so formed and trained up the minds of youth by his instructions, that they learned at the same time both to speak and to be wise; and whilst they were instructed by him as boys, they insensibly grew up to be men. As many scholars as he sent out into the world, so many faithful, and, in general, brave champions, did church and state obtain. Whatever reputation Westminster-school enjoys, whatever advantage has thence accrued, is chiefly due to Busby, and will for ever be due to him. So useful a man God blessed with a long life, and crowned with riches. And he, on his part, cheerfully devoted himself and his possessions,

to the promoting of piety. To relieve the poor; to support and encourage learned men; to repair churches; that, he thought, was truly enjoying his riches. And what he employed not upon those good uses in his life-time, he bequeathed to the same at his death. He composed several books for the use of his school.

BUSSY (ROGER RABUTIN, Count of), a Frenchman, illustrious for wit and misfortunes, was born April 3, 1618, of an ancient family in Burgundy. He was trained to letters; after which he entered into the army, and rising gradually to very high posts, was much distinguished as a military man. But what he had done with his sword, he seems to have undone with his wit; for, exposing some ladies of high rank and influence, in a piece entitled, "*Les Amours des Gaules*," he was complained of to the king, and imprisoned in the Bastile. This was about the year 1665. He was released however from this place the year after, on account of illness; but released only to be banished into the country, where he lived an exile many years upon his own estate.

Besides the above-mentioned disgrace, which this book occasioned him, it drew on him the resentment of Menage, who was highly offended at the liberty Bussy had therein taken with him, in regard to Madame de Sevigné; though the injury, as Bayle observes, lay not so much in any thing said, as in the contempt with which he makes that lady treat him. However, Menage was no irreconcilable enemy, but afterwards did him justice.

Bussy was the author of many other things: as, 1. *Memoirs*, 1693, in 2 volumes, 4to. 2. *Discourse to his Children*, upon the use to be made of Adversity, and the different Events of Life, 1694, 12mo. 3. *Abridged History of Lewis the Great*, 1699, 12mo. 4. *Letters*, 7 vol. 12mo. 5. *Poems*, scattered through his letters, and in other collections. All his works are in French, and were printed in Paris. He died in 1693, aged 75.

BUTE (JOHN, EARL OF), viscount and baron Mount Stuart, knight of the garter, one of his majesty's most honourable privy council, a baronet, ranger of Richmond-park, chancellor of the university of Aberdeen, and president of the society of antiquaries in Scotland. This nobleman, after having passed through various offices with great ability, was, in 1763, appointed prime minister of state; and the nation being nearly exhausted by a long and expensive, though successful war, he concluded a peace, on terms more advantageous to this country than had ever been obtained before. Though his conduct at that time was attacked by a party in opposition to government with much severity and illiberality, yet there is no doubt but the impartial page of history will do him ample justice. Lord Bute declared, on coming into office, that he would resign as soon as he had made the peace, and he kept his word;

word; for, that great work being accomplished, he retired, in the plenitude of power, to enjoy a life of learned leisure. He was naturally disposed to philosophical studies; his knowledge was extensive, and his morals irreproachable. He was a lover and an encourager of learning and learned men, especially when genius and respectable character were united in the same person. It was on this principle that he asked and obtained of his majesty a pension of 300*l.* a year for Dr. Johnson. His lordship married Mary, only daughter of Edward Wortley Montague, esq. by Mary Pierrepont, daughter of the first duke of Kingston, by whom he has had issue seven sons and six daughters. Among many instances of his love to the arts, the earl of Bute printed, at his own expence, a botanical work, in nine quarto volumes, of plants appertaining only to England. Only twelve copies were printed; the expence of which amounted to 1000*l.* Copies were presented to the queen, to the late duchess of Portland, M. de Buffon, lady Susan Mackenzie, lady Banks, and lord Mount Stuart. Those remaining were reserved for legacies, and the plates were destroyed. His lordship died March 10, 1792, aged 79.

BUTLER (SAMUEL), a poet of a very singular cast, was born at Strentham in Worcestershire, and baptized Feb. 14, 1612. Having discovered an early inclination to learning, his father, Samuel Butler, a reputable country farmer, placed him at the free-school of Worcester; whence he was sent for some time to Cambridge, but never matriculated in that university. After residing at it six or seven years, he returned to his native country, and became clerk to one Mr. Jefferys of Earl's Croomb, an eminent justice of the peace for that county; with whom he lived some years in an easy and reputable station. Here he found sufficient leisure to apply himself to whatsoever learning his inclinations led him, which was chiefly history and poetry; adding to these, for his diversion, music and painting. He was afterwards recommended to that great encourager of learning, Elizabeth countess of Kent; in whose house he had not only the opportunity of consulting all kinds of books, but of conversing with Mr. Selden, who often employed him to write letters beyond sea, and translate for him. He lived some time also with Sir Samuel Luke, a gentleman of an ancient family in Bedfordshire, and a famous commander under Oliver Cromwell. Whilst he resided in this gentleman's family, it is generally supposed that he planned, if he did not write, the celebrated "*Hudibras*;" under which character it is thought he intended to ridicule that knight. After the Restoration of Charles II. he was made secretary to Richard earl of Carbury, lord president of the principality of Wales, who appointed him steward of Ludlow-castle, when the court was revived there. In this part of his life, he married Mrs. Herbert, a gentlewoman of a good family; and lived, says

Wood, upon her fortune, having studied the common law, but never practised it. A fortune she had, says his biographer, but it was lost by bad securities. In 1663, was published the first part, containing three cantos, of the poem of "Hudibras," which, as Prior relates, was made known at court by the taste and influence of the earl of Dorset. When it was known, it was necessarily admired; the king quoted, the courtiers studied, and the whole party of the royalists applauded it. Every eye watched for the golden shower which was to fall upon the author, who certainly was not without his part in the general expectation. In 1664 the second part appeared: and the curiosity of the nation was rekindled, and the writer was again praised and elated. But praise was his whole reward. Clarendon, says Wood, gave him reason to hope for "places and employments of value and credit;" but no such advantages did he ever obtain. It is reported, that the king once gave him 300 guineas; but of this temporary bounty we find no proof. Wood relates that he was secretary to Villiers duke of Buckingham, when he was chancellor of Cambridge: this is doubted by the other writer, who yet allows the duke to have been his frequent benefactor. He died Sept. 25, 1680; and Mr. Longueville, having unsuccessfully solicited a subscription for his interment in Westminster-abbey, buried him at his own cost in the church-yard of Covent Garden. About sixty years afterward, Mr. Barber, a printer, mayor of London, and a friend to Butler's principles, bestowed on him a monument in Westminster-abbey.

After his death were published five small volumes of his posthumous works; but from none of these pieces can his life be traced, or his character discovered. Some verses, in the last collection, shew him to have been among those who ridiculed the institution of the Royal Society, of which the enemies were for some time very numerous and very acrimonious; for what reason it is hard to conceive, since the philosophers professed not to advance doctrines, but to produce facts; and the most zealous enemy of innovation must admit the gradual progress of experience, however he may oppose hypothetical temerity. In this mist of obscurity passed the life of Butler, a man whose name can only perish with his language. The mode and place of his education are unknown; the events of his life are variously related; and all that can be told with certainty is, that he was poor.

BUTLER (JOSEPH), late bishop of Durham, a prelate of most distinguished learning and piety, was the son of a substantial and reputable shop-keeper at Wantage in Berkshire, and born in 1692. The father, who was a presbyterian, and had a numerous family, observing in this his youngest son, a strong inclination to learning, sent him, first to the grammar-school in that town, and afterwards to an academy in Gloucestershire, in order to qualify him for a dis-

senting

senting teacher. Before he left this place, he wrote some remarks on Dr. Samuel Clarke's first sermon "at Boyle's lecture, which are to be found annexed to the doctor's treatise on the "Being and Attributes of God;" and in which he treats that abstruse and metaphysical subject with a degree of penetration and knowledge greatly superior to his years.

Having made it his business to examine the principles of non-conformity, and having discovered their weakness, he resolved to conform to the established church; and, removing to Oxford, was admitted a commoner of Oriel college, in 1714. Here he contracted a friendship with Mr. Edward Talbot, son of the bishop of Durham, and brother to the lord chancellor; which, in concert with his own rare qualities, laid the foundation of his subsequent advancement. Hence he was first appointed preacher at the Rolls, and rector of Haughton and of Stanhope, two rich and valuable benefices in the bishopric of Durham. He quitted the Rolls in 1726, and published, in 8vo. a volume of sermons, preached at that chapel.

After this he constantly resided at Stanhope, till 1733; when he was called to attend the lord chancellor Talbot as his chaplain, who gave him a prebend in the church of Rochester. In 1736, he was appointed clerk of the closet to queen Caroline, whom he attended every day, by her majesty's special command, from seven to nine in the evening. In 1738, he was nominated to the bishopric of Bristol; and not long afterwards to the deanery of St. Paul's, London. He now resigned his living of Stanhope. In 1746, he was made clerk of the closet to the king; and in 1750 translated to Durham. This rich preferment he enjoyed but a short time, for he died at Bath, June 16, 1752.

His deep learning and comprehensive mind appear sufficiently in his writings, particularly in his work entitled, "The Analogy of Religion natural and revealed to the constitution and course of nature," published in 8vo. 1736.

BUTLER (JAMES), earl, marquis, and duke of Ormond, an able statesman, and most accomplished courtier, was the son of Thomas But'ler, esq. eldest son and heir apparent of sir Walter Butler of Kilcash, by Mrs. Elizabeth Poyntz, and was born on the 19th of October 1610, in Newcastle-house at Clerkenwell, which was then inhabited by his grandfather sir John Poyntz. He was sent to Hatfield to a carpenter's wife, by whom he was nursed till he was about three years old, and he was then sent for over to Ireland by his father and mother. Upon the decease of the good old earl, his grandfather, sir Walter Butler of Kilcash, assumed that title, and his father was called by courtesy viscount Thurles; who coming over to England about the law-suits of the family, was unfortunately drowned near the Skerries, December 15, 1619, leaving behind him

a widow and seven children, in very disconsolate circumstances. James Butler, now in the ninth year of his age, was by courtesy stiled viscount Thurles, and the next year was sent over to England by his mother, and placed under the care of Mr. Conyers, a popish schoolmaster at Finchley near Barnet. But sir William Parsons having, by some artifice, entitled the crown to the wardship of the young lord Thurles, king James removed him from this school, and sent him to Lambeth, to be brought up under the care and inspection of Dr. George Abbot, archbishop of Canterbury, that he might be well fixed in the protestant religion.

On the duke of Buckingham's being stabbed by Felton, lord Thurles embarked in a new scene of life: for finding his cousin, the lady Elizabeth Preston, at court, and a very agreeable young lady, he began to entertain desires of compromising the disputes that had been so fatal to both their families, by marrying her. He met, however, with many great difficulties in this affair, which might have exhausted the patience, and been too hard for the prudence of an older man: but his constancy in his addresses, and his indefatigable attention to remove these obstacles, by degrees got the better of them all at last; so that, with the king's consent, signified by his letters patent, dated September 8, 1629, he obtained leave to marry her. This marriage was solemnised the Christmas following; and immediately after he went down to Acton in Gloucestershire, the seat of his uncle, sir Robert Poyntz; and there, with the assistance of his uncle's chaplain, he applied himself to, and gained a competent knowledge of, the Latin tongue. About the close of the ensuing year, he went over to Ireland, where he soon after purchased a troop of horse; but his affairs requiring his presence in England, he left his lady behind him, and passing through the north of Ireland, crossed over to Scotland, and having visited his lady's relations in that kingdom, came up to London, where he was at the time of his grandfather's decease, February 24, 1632, by which he became earl of Ormond. He returned to Ireland in the beginning of the month of September in the ensuing year, at a very critical juncture, when the lord Wentworth, afterwards the great earl of Strafford, entered upon the government of Ireland, with the title of lord deputy. He was very early and very advantageously taken notice of by that eminent statesman, who, amongst his other shining qualities, was an excellent judge of men. He had sent a message to the earl of Ormond, in relation to a subscription for the support of the army, which, however legal it might be, was a thing unquestionably necessary; and this induced the earl to second the lord deputy's desires, in such a manner, as procured him a very handsome letter of thanks. His lordship soon after came up to Dublin, to pay his compliments to the deputy; who observing him very attentively as he crossed the Cattle-yard, saw something so very extraordinary in his looks and in his mien, that he could not help saying to those who stood near him,

him, " That if his skill in physiognomy did not fail him, that young nobleman would make the greatest man of his family : " a prediction which did equal honour to the young earl of Ormond, and to the lord deputy, whose skill in this instance most certainly did not deceive him.

When the great rebellion broke out in Ireland, on the twenty-third of October 1641, the earl was at his country seat of Carrick, the governor being then in sir William Parsons and sir John Borlace, who had the title of Lords Justices. As soon as the king was informed of it, he thought of the earl of Ormond for lieutenant-general ; and though the earl of Leicester, at the desire of the parliament, was appointed lord lieutenant of Ireland, yet the lords justices, upon notice of his majesty's designation, signed a commission to the earl of Ormond, to be lieutenant-general and commander in chief of the army, which consisted at that time of no more than three thousand men. The earl no sooner received this commission, than he proposed acting vigorously against the rebels, with the small force he had, and what additional troops could be immediately raised, that they might not have time to form or arm themselves effectually : but from some fatal distaste which the lords justices had to the earl, grounded, as a certain writer tells us, on their apprehension, that, if he suppressed the rebellion, he would be rewarded with the government of Ireland, they opposed him in every thing ; so that with the best intention in the world he was not able to do much ; but what he could do he did.

The king, being very sensible of the earl's entire fidelity to him, soon after created him marquis of Ormond, as a farther mark of his favour.

Upon the return of the king from his long exile, the marquis of Ormond accompanied him into England, where he was immediately sworn of the privy council, and made lord steward of the household. He was soon after appointed lord lieutenant of Somersetshire, and high steward of Westminster, Kingston, and Bristol, and restored to his office of chancellor of the university of Dublin : neither was it long before the king gave him farther marks of affection and esteem, by restoring and augmenting the county palatine of Tipperary, which his family had never enjoyed from the time of it's being seized by King James. He was also created baron of Lanthony and earl of Brecknock, and very particular regard was shewn by the parliament also in respect to his estates ; to all which the king likewise added some grants that brought him both honour and advantage. A little before his majesty's coronation, he was raised to the dignity of duke of Ormond, and was created lord high steward of England, on account of that solemnity, at which he assisted in that high office. On the 4th of October, 1662, he was declared lord lieutenant of Ireland, which was so satisfactory to that kingdom, that the parliament made his grace a present of thirty thousand pounds ; and, at

the same time that his grace sent a letter of acknowledgment to the House of Commons for this high and extraordinary favour, Secretary Nicholas acquainted the lords justices that his majesty considered that act of the parliament as a mark of affection to himself. The king's marriage hindered the duke's going over to Ireland so early as he intended, and he did not arrive there till the 27th of July; yet he was so active and vigorous in the dispatch of business, that he passed the Act of Settlement, and some other necessary laws, on the 27th of September, by which order and good government in that kingdom were restored.

In the month of May, 1668, his grace came over to England, as well in obedience to the king's commands, as to take care of his concerns both public and private. When he drew near London, he was met by abundance of persons of distinguished rank and fortune, who, from a rare principle of generosity, thought it became them to shew this mark of respect for the duke. He was well received by the king, and upon a very severe and strict inquiry into his conduct, there appeared no ground for censure. Notwithstanding this, an opinion generally prevailed that he would not long continue lord lieutenant, of which he spoke to the king in very pathetic terms, making use, amongst others, of these, "that though it would never trouble him to be undone for his majesty, yet it would be an insupportable affliction to be undone by him." The king gave him all the assurances in the world, and very probably meant as he spoke; but the duke of Buckingham, who now governed all, made him so uneasy, that at length he resolved to displace him, as he did in the spring of the year 1669. To ballance the loss of favour at court, his grace received a new and high office, merely from respect to his reputation. Dr. Gilbert Sheldon, archbishop of Canterbury, being very old and infirm, resigned his post of chancellor of the university of Oxford, and that learned body, as a mark of their esteem, unanimously elected the duke of Ormond, August 4, 1669. In 1677 his grace was again appointed lord lieutenant of Ireland, and afterwards raised to the title of duke in England, by a patent dated Nov. 9, in the thirty-fourth year of his majesty's reign, by the title of Ormond.

On the death of King Charles, his grace was recalled to England, where he was received with all possible marks of respect and attention, by all ranks of people, and with great civility by the king, at whose coronation he assisted, as at that of King Charles II. and had the honour to carry the crown.

In August 1686 the king made a progress into the west, in which his grace attended him as far as Bristol, and then his majesty making longer stages than were proper for a person of his age, the duke returned to London. His affection for the person of the king, as well as his steady loyalty, induced him to behave to that monarch with all imaginable marks of duty and respect; but the violent counsels by
which

which that unfortunate prince was hurried to his ruin, forced the duke of Ormond, as well as several others of his best subjects, to oppose his will in cases that were directly contrary to law.

His grace died July 21, 1688, in the 78th year of his age. He was without doubt one of the best, as well as the greatest, men of his time; had all the virtues requisite to adorn a man of his rank, and very few foibles. In respect to his personal accomplishments, he was exceeded by none, and equalled but by few. He had the look and air of a man of quality; a very graceful and easy behaviour, which at the same time was full of dignity, and created respect in all that saw him. To sum up all, he passed through a long life, and a variety of fortunes, with honour and reputation, was esteemed and beloved by the good men of all parties, and died as much regretted as it was possible for man to be.

BUTLER (THOMAS), earl of Ossory, whose shining qualities, great parts, and exemplary virtue, independently of his high birth, and the honours to which he attained, rendered him the delight of the age in which he lived, was born when his father was earl of Ormond and Ossory, in the castle of Kilkenny, July 9, 1634. He was educated in his father's house, with all imaginable care, and under the best masters that, in those troublesome times, could be procured, till he was near thirteen; and then his father having signed a treaty with the commissioners of the parliament, for surrendering up Dublin, he came with him over into England. His stay was not long at that time; for the marquis of Ormond, being obliged to quit the kingdom in February 1648, took his son with him to France, and when, in September following, the marquis went over again to Ireland, his lordship, and his brother Richard, were left at the house of a Protestant minister, at Caen in Normandy, for about a year, and were then sent to a famous academy at Paris, where the earl distinguished himself by his dexterity in his exercises, and by a steady and manly behaviour much beyond his years. In December 1650 he came back to Caen, where the marchioness of Ormond then was, and remained there till the summer of 1652, when he attended her ladyship into England, from whence he went with her, in the beginning of the next year, to Ireland. He returned from thence in 1654, with his mother, to London, and resided with her in Whitehouse; but being now a man, and much courted and caressed by persons of all ranks, who were charmed with his easy and polite behaviour, and with the singular happiness of his temper, in which a boundless bravery was united with the greatest gentleness and modesty, he soon made a great figure, and his name was almost in every body's mouth. This excited the jealousy of Cromwell to a very high degree; and therefore he thought proper to secure him, which he accordingly did, in a very extraordinary manner. He remained in the Tower near eight months, and then falling ill of a fever,

fever, which threatened his life, Cromwell, not without great difficulty, consented to his discharge. He went first, with the marchioness his mother, to Acton in Gloucestershire; but the physicians having certified that farther change of air was requisite to restore his constitution, a pass was obtained for him, and he went over to Flanders, and took with him his brother Lord Richard, who passed for his servant. He durst not remain long there, for fear Cromwell should make it a pretence for seizing his mother's estate; and therefore he retired into Holland, where he remained about four years, and behaved with so much prudence and discretion, that he was admired and esteemed by the greatest men in the republic, more especially by the Lord Beverweert, a nobleman of the first rank, and whose virtues were not at all inferior to his distinguished birth. His intimacy with that nobleman, gave him an opportunity of conversing with the Lady Emilia Nassau, his daughter, a lady of very great beauty, and endowed with all the virtues of her sex; so that his lordship became very much in love with her, and a treaty of marriage being set on foot, the marquis of Ormond came to Holland on purpose to conclude it, which he did, though it was attended with some difficulties.

Upon the Restoration, Lord Ossory attended the king to England, and by patent, dated February 8, 1661, was appointed colonel of foot in Ireland. On the 13th of June following he was made colonel and captain of horse. He was soon after appointed lieutenant-general of horse; and in the beginning of 1662 he succeeded the earl of Montrath in the command of a regiment of foot and troop of horse. On the 22d of June, in the same year, he was called by writ to the House of Lords in Ireland, and had very extraordinary compliments paid him on that occasion by both Houses of Parliament. On the 16th of August, 1665, he was appointed lieutenant-general of the army in that kingdom; but returning into England the year following, he was with his brother-in-law, the earl of Arlington, at his seat at Euston in Norfolk, where, in the beginning of June, hearing the guns from sea, he, with Sir Thomas Clifford, found means, on the 3d of that month, to get from Harwich on board the English fleet under the command of the duke of Albemarle, to whom he brought the first news of Prince Rupert's coming to join him, and had his share in that, and in the next day's glorious action. He was soon after sworn of the privy council in England, being then lord of the bed-chamber to the king on his father's resignation; and on the 14th of September, 1666, he was summoned by writ to the English House of Lords, by the title of Lord Butler of Moore Park. He had not sat six weeks in the House, before he called the duke of Buckingham to an account for saying, on the debate of the bill for prohibiting the importation of Irish cattle, that none were against it but such as had Irish estates, or Irish understandings. The duke was to have met him in Chelseafields

fields the next day ; but, in his stead, about three hours after the time, came an officer with a guard to secure him ; and the duke had shared the same fate, if he had not prudently kept out of the way. The next morning his grace complained to the House of Lords of a breach of privilege, which produced a new quarrel with the earl of Arlington. As soon as the king was informed of this complaint, he ordered the earl of Ossory to be released, who went immediately to the House to make his defence ; which did not hinder his being sent to the Tower, and the duke was committed to the custody of the usher of the black rod ; but in two days they were both released. In May 1670, he attended the king in his journey to Dover, to meet his sister the duchess of Orleans ; and in October following he was sent to Holland, to bring over the prince of Orange. At the close of the same year he thought himself obliged to resent, in a very extraordinary manner, the insult offered his father by Colonel Blood, towards the duke of Buckingham, who was thought to be the author of it. In the month of February following, he attended the prince of Orange back to the Hague, from whence he made a tour to the court of France, returned by the way of Holland, and soon after he arrived in England. The prince of Orange, as a mark of his high esteem and regard, sent him a bason and ewer of massy gold. In the summer of 1671 he went over again to Flanders and Holland, and in the beginning of 1672 he had the command of the *Resolution*, a third rate man of war, having a little before received a very extraordinary mark of the king's sincere affection for him. In April he had the command of the *Victory* given him, which was a second rate. He was in the action off Southwold Bay, which happened May 28, 1672, and acquired great reputation therein, as well as by relieving all the wounded seamen in St. Thomas's hospital ; and on the 30th of September he was elected knight of the Garter. In November following he was sent envoy extraordinary to France, with compliments of condolance on the death of the duke of Anjou. He was received there with extraordinary honours, and extremely pressed to accept a command in the army ; to induce him to which, he was offered twenty thousand pistoles for his equipage, and ten thousand pistoles a year : but he excused himself, though he could not avoid accepting, at his audience of leave, a jewel of the value of two thousand pounds. In May 1673, his majesty honoured him with the command of the *St. Michael*, a first rate, and appointed him rear-admiral of the blue on the seventeenth of the same month, in which post he served in the ensuing battle against the Dutch, and covered the *Prince*, which was the ship wherein Sir Edward Spragge bore his flag, as admiral of the squadron, after his death, and the vessel's being disabled, till towards night, and then brought her off in tow, and joined Prince Rupert's squadron. Upon this his lordship was promoted to the rank of rear-admiral of the red ; and on the 10th of September he displayed the union flag, as commander in chief

chief of the whole fleet, in the absence of Prince Rupert, by the king's special command. In 1675 he was, as a mark of their respect, chosen master of the brotherhood of Trinity-house, and in August following made one of the lords commissioners of the admiralty. In November 1676 he became lord chamberlain to Queen Catherine. A few years after he was made choice of to go over to Tangier in Barbary, in quality of governor: but while he was preparing every thing for that purpose, his lordship was suddenly taken ill at Arlington-house, of a high and malignant fever, which disturbed his head almost from the time he was seized. The physicians had for two days some hopes of his recovery; but he relapsed, and on July 30, 1680, expired, in the 47th year of his age, as universally lamented as he had been beloved.

BUXTORF (JOHN), the name of two learned professors of Hebrew at Basil, the father and son, who are allowed a place among those of the first rank for Rabbinical learning. The first work that Buxtorf the father composed was, his great dictionary, entitled "*Lexicon Chaldaicum, Talmudicum et Rabbinicum*," printed at Basil in 1639, and is absolutely necessary for understanding the Rabbins, being more extensive than that of R. David of Pomis, printed at Venice in 1587. He wrote also a small dictionary of Hebrew and Chaldaic words in the Bible, which is very methodical. There is nothing more complete than his "*Treasury of the Hebrew Grammar*." He also printed a great Hebrew Bible at Basil, in 1618, with the Rabbins, the Chaldaic paraphrases, and the *Massora*, after the manner of the great Bible of Venice; but Father Simon thinks it incorrect. To this Bible is commonly added the *Tiberias* of the same author, which is a commentary upon the *Massora*; where he explains at large what the Rabbins think of it, and expounds in Latin the terms of the *Massora*, which are very difficult. He follows Rabbi Elias the Levite, in his exposition of those terms. He has also published "*Synagoga Judaica*," where he exposes the ceremonies of the Jews; which, though it abounds in learning, does not greatly shew the judgment of the compiler, who insists too much upon trifles, merely for the sake of rendering the Jews ridiculous. The small abridgment of Leo of Modena upon this subject, translated by Father Simon, is far better. We have besides some other books of the same author, among whom is his "*Bibliotheque of the Rabbins*," a curious work: but there have been since his time a great many discoveries made in that part of learning. They who have a mind to write Hebrew, may make use of the collection of Hebrew letters which he has published under the title of "*Institutio Epistolaris Hebraica*." He died at Basil of the plague in 1629, aged 65 years.

BUXTORF (JOHN), the son, had no less skill in the Hebrew and the Rabbins than his father. He translated some Rabbins, and, among others, the "Moreh Nevochim of Maimonides," and the book entitled "Cofri." He also wrote upon the Hebrew, Chaldaic, and Syriac grammars. His Hebrew Concordance is much esteemed; and being heir of his father's opinion, as well as Jewish literature, he has defended the antiquities of the points and vowels of the Hebrew text against Lewis Capellus, in a book entitled "*Traclatus de Punctorum, vocalium, et accentuum in libris veteris testamenti Hebraicis origine, antiquitate, et autoritate,*" printed at Basil, in 1648. There is a great number of passages of the Rabbins cited in this book. He has also written another book, much more valuable, against the critiques of the said Ludovicus Capellus, with this title, "*Anticritica,*" printed at Basil, in 1653. He composed several dissertations upon different matters relating to the Jewish literature, in which he excelled; and died in 1664.

Many learned men, who admire the Rabbinical excellence of these two great men, are not always satisfied with their judgment. They believe these authors too much led by the Rabbies; and that Capellus, though not so deep in Hebrew, has written more judiciously upon this argument. They add, that the strong fancy which a great part of the German and Geneva divines have for the Hebrew points, proceeds in good measure from the regard they had for the two Buxtorfs, whose opinions they blindly followed, not being able to go to the bottom of so difficult a disquisition. Father Simon has spoken but slightly of them. "The two Buxtorfs," says he, "who have got much reputation, especially among the Protestants, have in most of their works only shewn themselves extremely prejudiced in favour of the Rabbins, without having consulted any other authors." But Buxtorf the father received the highest encomiums from all the learned of his time. In particular, Gerard Vossius, in the funeral oration which he made for Erpinus, says, that "Europe had not a more knowing and learned man, nor one who was better versed in the Rabbins, and in such books that related to the Talmud, than Buxtorf." Joseph Scaliger goes farther, and says, that Buxtorf "ought to be considered as the master of the Rabbins. He declares him to be the only man who understood the Hebrew language thoroughly; and that, notwithstanding his grey beard, he would gladly be his scholar:" which was the highest compliment that could be paid to so young a man as Buxtorf then was.

BYNG (GEORGE) lord viscount Torrington, was the son of John Byng, esq. and born 1663. At the age of fifteen he went volunteer to sea with the king's warrant. His early engagement in this course of life gave him little opportunity of acquiring learning, or cultivating the polite arts; but by his abilities and activity as a naval commander, he furnished abundant matter for the pens of

others. We shall only just mention some of his great and gallant actions, and must refer those who require a fuller and more circumstantial account of him to the historians of his time.

In 1704 he served in the grand fleet sent to the Mediterranean, under the command of Sir Cloudesly Shovel, as rear-admiral of the red; and it was he who commanded the squadron that attacked, cannonaded, and reduced Gibraltar. He was in the battle of Malaga, which followed soon after; and for his behaviour in that action Queen Anne conferred on him the honour of knighthood. In 1705, in about two months time, he took twelve of the enemy's largest privateers, with the *Thetis*, a French man of war of forty-four guns, and also seven merchant ships, most of them richly laden. The number of men taken on board was 2070, and of guns 334. In 1718 he was made admiral and commander in chief of the fleet, and was sent with a squadron into the Mediterranean for the protection of Italy, according to the obligation England was under by treaty, against the invasion of the Spaniards; who had the year before surpris'd Sardinia, and this year landed an army in Sicily. In this expedition he detached Captain Walton in the *Canterbury*, with five more ships, in pursuit of six Spanish men of war, with gallies, fireships, bomb-vessels, and store-ships; who took four Spanish men of war, with a bomb-vessel, and a ship laden with arms; and burned four, with a fire-ship, and bomb-vessel. The king made the admiral a handsome present, and sent him plenipotentiary powers to negotiate with the princes and states of Italy, as there should be occasion. He procured the emperor's troops free access into the fortresses that still held out in Sicily; sailed afterwards to Malta, and brought out the Sicilian gallies, and a ship belonging to the Turkey company. Soon after he received a gracious letter from the emperor Charles VI. written with his own hand, accompanied with a picture of his Imperial majesty, set round with very large diamonds, as a mark of the grateful sense he had of his services. It was entirely owing to his advice and assistance, that the Germans retook the city of Messina, 1719, and destroyed the ships that lay in the basin. The Spaniards being much distressed, offered to quit Sicily; but the admiral declared that the Spanish troops should never be suffered to quit the island till the king of Spain had acceded to the quadruple alliance; which he was at last compelled to do.

After performing so many signal services, the king received him with the most gracious expressions of favour and satisfaction, made him rear-admiral of England, and treasurer of the navy, one of his most honourable privy council, baron Byng of Southill in the county of Bedford, viscount Torrington in Devonshire, and one of the knights companions of the Bath, upon the revival of that order.

In 1727, George the Second, on his accession to the crown, placed him at the head of his naval affairs, as first lord commissioner of the admiralty; in which high station he died Jan. 17, 1733, in

the 70th year of his age. He was father of the unfortunate admiral John Byng, who was shot at Portsmouth, March 14, 1757.

BYROM (*JOHN*), a poetical writer, and the inventor of a new short hand, was born at Kerfall, near Manchester, in 1691; and was a younger son of Mr. Edward Byrom, a linen-draper; who was descended from a genteel family in Lancashire. Young Byrom having received the first rudiments of his education at his native place, was removed to Merchant Taylors School in London, in which excellent seminary his genius soon began to display itself, and where he made such an extraordinary progress in classical learning, that he was destined for the university. Accordingly, at the age of sixteen, he was sent to Cambridge, and, on the 6th of July 1708, was admitted a pensioner of Trinity College, under the tuition of Mr. Baker. In the university, he gave no greater share of attention to logic and philosophy than was necessary to qualify him for his degrees. The bent of his inclination was to poetry; and the first public specimen of his talents in this way, appeared in his beautiful and natural pastoral, "Colin to Phœbe," which was printed in the eighth volume of the *Spectator*, and has always been very much admired. It is, indeed, the best of his poems, and has been the chief ground of his poetical reputation. He is said, likewise, to have written, in the same volume of the *Spectator*, two ingenious letters on dreams. At Cambridge, Mr. Byrom proceeded to take both his degrees in arts; and, in 1714, he was chosen fellow of his college, the pleasantries and sweetness of his temper, and the general sobriety and modesty of his manners, having recommended him to the particular notice and favour of Dr. Bentley, the master. His fellowship, however, he did not long hold; being obliged to quit it, by the statutes of the college, in 1716, on account of his not having entered into holy orders. Not long after, being indisposed, he went to Montpellier, for the recovery of his health. During his residence in France, he met with father Malebranche's 'Search after Truth,' and some pieces of Mademoiselle Antoinette Bourignon; the consequence of which was, that he came home strongly attached to the philosophy of the former, and the religious notions of the latter. He was particularly fond of Malebranche's notion of seeing all things in God; and it is evident, from his poems, that, in the latter part of his life, he was attached to Jacob Behmen. Upon his return to London, he had thoughts of applying to the practice of physic, but did not proceed so far as to take a degree in that science; though, from that time, he usually went, among his acquaintance, under the title of Dr. Byrom. Whilst Mr. Byrom was in this undetermined state with regard to his choice of a profession, his mind was rendered still more unsettled by a love affair. Two daughters of his uncle, Mr. Joseph Byrom, a mercer

at Manchester, having occasion to visit London, our poet became deeply enamoured of the younger of them, Miss Elizabeth Byrom. He made known his passion to her before she left London, and soon after followed her to Manchester, where, for a considerable length of time, he prosecuted his addresses with so much ardour, as to obtain the lady's consent. But he was not equally successful with her parents, who, being in opulent circumstances, were extremely averse to the match. Notwithstanding this, he ventured to marry, his cousin; and receiving no support from her father, what little fortune he had of his own was soon exhausted. In this exigence he had recourse to his new method of writing short-hand, which he had invented when he resided at Cambridge. He first taught it at Manchester; and, after some time, leaving his wife, by her own consent, to the care of her relations in that place, he came to London, where he continued his instructions in the same art, for several years, by which means he obtained a competent subsistence. What rendered his situation less disagreeable was, that his business being chiefly confined to the winter months, he had leisure to spend the summer season at Manchester with his family, which usually received an annual increase.

On the 29th of March, 1723-4, Mr. Byrom, under the title of M. A. was chosen a fellow of the royal society. At length, the family estate of Kerfall devolved to him, by the death of his elder brother, Mr. Edward Byrom, without issue. After this accession of fortune, the business of teaching short-hand was not so assiduously pursued; and our author was at liberty fully to enjoy that conjugal felicity for which he had the highest relish, and which was rendered exquisite by the undeviating fidelity of his wife, whose affection had never been lessened by any events. During the latter part of his life, he employed himself almost entirely in writing a variety of pieces in verse; some of which are of a witty and humorous nature, but still more are on serious subjects. Many of them are discussions of learned and critical questions. It was remarkable in Mr. Byrom, that he had so accustomed himself to the language of poetry, that he always found it the easiest way of expressing his sentiments upon every occasion.

Mr. Byrom died at Manchester, on the 28th of September, 1763, in the seventy-second year of his age.

BZOVIVS (ABRAHAM), a learned Polander, and voluminous writer. The chief of his works is "A continuation of Baronius's Annals." He began at the year 1118, where that cardinal had ended; and composed twelve volumes of Annals of the church. He was descended from a good family, and born in 1567. His parents dying when he was a child, he was educated by his grandmother on the mother's side, in the city of Prosovitz; and he made so good use of the instructions of one of his uncles, that at ten years

of age he could write Latin, compose music, and make verses. After this, he went to continue his studies at Cracow, and there took the habit of a Dominican. Being sent into Italy, he read some lectures of philosophy at Milan, and of divinity at Bologna. After he returned into his own country, he preached in Posnania, and in Cracow, with the applause of all his hearers; and taught philosophy and divinity. He was principal of a college of his own order; and did several considerable services to that and to his country. Afterwards he went to Rome; where he was received with open arms by the pope, and lodged in the Vatican. He deserved that reception, Mr. Bayle tells us; for he imitated Baronius closely in his manner of turning all things to favour the power, and raise the glory, of the papal see. His inconsiderate and violent zeal occasioned him to take steps of which he had reason to repent. He had very much abused the Emperor Lewis of Bavaria, and razed him ignominiously out of the catalogue of emperors. The duke of Bavaria was so incensed at this audaciousness, that, not satisfied with causing an apology to be written for that emperor, he brought an action in form against the annalist, and got him condemned to make a public retraction. Bzovius did not get off for this disgrace: he was severely treated in the "Apology of Lewis of Bavaria," published by George Herwart; who affirms, that Bzovius had not acted in his annals like a man of honesty, or wit, or judgment, or memory, or any other good quality of a writer. Bzovius would probably have continued in the Vatican till his death, if the murder of one of his servants, and the loss of a great sum of money, which was carried off by the murderer, had not struck him with such a terror, as obliged him to retire into the convent of Minerva. Here he died in 1637, aged 70.

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CABOT (SEBASTIAN), the first discoverer of the continent of America, was the son of John Cabot, a Venetian, who resided several years at Bristol, where he was born in 1467. He was educated by his father in those parts of the mathematics, which were then best understood; especially arithmetic, geometry, and cosmography. Before he was twenty years of age, he made several voyages; and by thus adding practice and experience to theory, he became most eminent in the art of navigation.

The first voyage of consequence in which Sebastian Cabot was engaged, seems to have been that made by his father, by commission from Henry VII. for the discovery of the North-West passage to India. They sailed in the spring of the year 1497, and happily.

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kept on their North-West course till June 24, when they first discovered land, which for that reason they called "*Prima Vista*." Another island, less than the first, they named St. John, because it was founded on the feast of St. John the Baptist. They afterwards sailed down to Cape Florida, and then returned with a good cargo, and three savages on board, into England, where they met with a gracious reception.

It is probable that Sebastian, after his father's death, made several voyages into those parts, to complete his discovery of the coasts of Newfoundland. A map of his discoveries, drawn by himself, with his effigies under it, was hung in the privy gallery at Whitehall.

Stowe and Speed ascribe this discovery wholly to Sebastian, without any mention of the father. And Purchas is very much offended, that America should be so called from Americus Vesputius; and asserts, that it ought rather to be called Cabotiana, or Sebastiana; because, says he, Sebastian Cabot discovered more of it than Americus, or Columbus himself. It is evident that Newfoundland was the first of our plantations, and that it has been the source of riches and naval power to this nation; and it may truly be said of Sebastian Cabot, that he was the author of our maritime strength, and opened the way to those improvements which have since made us so great and flourishing a people.

History leaves a blank in the life of this great man of near twenty years; for the next account we hear of him, is in the 8th of Henry VIII. At this time he entered into a strict correspondence with Sir Thomas Pert, vice-admiral of England, who procured him a good ship of the king's, in order to make discoveries. But it looks as if he had now changed his route, and intended to have passed by the South to the East-Indies: for he sailed first to Brazil, and missing there of his purpose, shaped his course for the islands of Hispaniola and Porto Rico, where he carried on some traffic and then returned; having absolutely failed in the design upon which he went.

This disappointment probably inclined him to leave England, and go to Spain, where he was treated with very great respect, and raised as high as his profession would permit; being declared Pilot-major, or chief pilot of Spain; and by his office, entrusted with reviewing all projects for discovery, which, in those days, were many and important. His great capacity, and approved integrity, induced many rich merchants to treat with him in the year 1524, about a voyage to be undertaken, at their expence, by the new found passage of Magellan, to the Moluccas; which at length he accepted, and of which we have a clear account in the writings of Herrera, the Spanish historian.

He sailed in April, 1525, first to the Canaries, then to the islands of Cape Verde, thence to Cape St. Augustine and the island of Patos. Some of his people began to be mutinous, and refused to be

be conducted by him through the Streights: on which account he laid aside his design of going to the Spice Islands, left some of the principal of the mutineers ashore on a desert island, sailed up the rivers of Plate and Paraguay, built several forts, and not only discovered, but subdued a large tract of fine country; producing gold, silver, and other rich commodities. He dispatched messengers to Spain, to demand a supply of provisions, ammunition, goods to carry on a trade, and a competent recruit of seamen and soldiers. But finding his request not readily complied with, after having been five years in America, he returned home, where he met with but a cold reception. The merchants were displeased, because he had not pursued his voyage to the Moluccas; and his severe treatment of the mutineers had given umbrage at court.

These unfavourable circumstances probably induced him to return to his native country, which he did about the latter end of Henry VIII. and settled at Bristol. In the beginning of king Edward's reign, this eminent seaman was introduced to the duke of Somerset, then lord protector; and by his means to the young monarch, who took great delight in his conversation.

He was now in such high favour and esteem, that a new office was erected for him, equivalent to that which he held in Spain, viz. that of governor of the mystery and company of merchant adventurers, for the discovery of regions, dominions, islands, and places unknown; and a pension of 166*l.* 13*s.* 4*d.* per annum was granted him by letter-patent. From thence great confidence was reposed in him, and he was consulted on all matters relating to trade. He was concerned in a very remarkable cause, of the utmost importance to the English commerce.

There was at this time a company of merchants in Dowgate ward, who came from the Hanse towns in Germany, who brought in various articles, but principally steel; from whence the place where they dwelt was called the Steel-yard, which name it still retains. The kings of England had encouraged these merchants at first, and granted them large privileges; among others, that of exporting our woollen manufactures. And when the English began to apply themselves to trade, and to import many of the commodities in which they dealt, great controversies arose between them, and the foreigners, on all occasions, pleaded an exclusive charter. But our Sebastian Cabot, at the head of the merchant adventurers, exhibited in council an information against them, brought the matter to a fair hearing; and in conclusion it was decreed, that the merchants of the Steel-yard were no legal corporation.

In 1552, an enterprize was entered into by the advice of Cabot, and by his interest encouragement was given to it by the court, to fit out some ships for the search and discovery of the Northern parts of the world; and thereby to open a passage for traffic to new and unknown regions. This was the first voyage the English made to Russia,

Russia, and the beginning of the commerce which hath been carried on ever since between the two nations. Upon the first success, the Russia company was founded, and were formed into a body corporate, by a charter granted by Philip and Mary, of which Sebastian was appointed governor for life.

After this we find him very active in the affairs of the company. In the Journal of Mr. Stephen Burroughs, it is observed, that on April 27, 1556, he went down to Gravesend, and there went aboard his ship, fitted out for Russia; was very liberal to the sailors and to the poor, desiring their prayers for the success of the voyage. He died soon afterwards, aged above 70 years. Besides the many services which he did to mankind in general, and to this kingdom in particular, it is remarked of him, that he was the first who took notice of the variation of the needle.

CÆLIUS (AURELIANUS), or, as some have called him, Lucius Cælius Arianus, an ancient physician, and the only one of the sect of the Methodists of whom we have any remains, was of Sicca, a town of Numidia, in Africa. This we learn from the elder Pliny, and we might almost have collected it, without any information at all, from his style, which is very barbarous, and much resembling that of the African writers. It is half Greek, half Latin, harsh, and difficult: yet strong, masculine, full of good sense, and valuable for the matter it contains. It is frequently very acute and smart, especially where he exposes the errors of other physicians; and always nervous. What age Cælius Aurelianus flourished in, we cannot determine, there being so profound a silence about it amongst the ancients: but it is very probable that he lived before Galen, since it is not conceivable that he should mention, as he does, all the physicians before him, great as well as small, and yet not make the least mention of Galen. He was not only a careful imitator of Soranus, but also a strenuous advocate for him. He had read over very diligently the ancient physicians of all the sects; and we are obliged to him for the knowledge of many dogmas, which are not to be found but in his books, "*De celeribus & tardis passionibus*." The best edition of these books is that published at Amsterdam, 1722, in 4to. He wrote, as he himself tells us, several other works; but they are all perished.

CÆSALPINUS (ANDREAS), an eminent philosopher and physician, was born at Arezzo, about 1159. After being long professor at Pisa, he became first physician to Pope Clement VIII. It should seem from a passage in his "*Quæstiones Peripateticæ*," that he had some idea of the circulation of the blood. "The lungs, says he, drawing the warm blood, through a vein [the pulmonary artery] like the arteries, out of the right ventricle of the heart, and returning it by an anastomosis to the venal artery [the pulmonary vein] which

which goes to the left ventricle of the heart, the cool air being in the mean time let through the canals of the aspera arteria, which are extended along the venal artery, but do not communicate with it by inosculations, as Galen imagined, cools it only by touching. To this circulation of the blood out of the right ventricle of the heart through the lungs into it's left ventricle, what appears upon dissection answers very well: for there are two vessels which end in the right ventricle, and two in the left; but one only carries the blood in, the other sends it out, the membranes being contrived for that purpose." His treatise "*De Plantis*" entitles him to a place among the capital writers in botany; for he there makes the distribution of plants into a regular method, formed on their natural similitude, as being the most safe and the most useful for helping the memory and discovering their virtues. Yet, which is very surprizing, it was not followed, nor even understood, for near a hundred years. The restorer of method was Robert Morison, the first professor of botany at Oxford. Cæsalpinus died at Rome, Feb. 23, 1603. His "*Hortus siccus*," consisting of 768 dried specimens pasted on 266 large pages, is still in being.

CÆSAR (CAIUS JULIUS), the first of the Roman emperors, is a person, who, though very illustrious, would not be entitled to a place in this work, but for some beautiful memoirs, which he has left us in his author-character. Indeed to write his life, like that of other famous kings and warriors, would be to write the history of his times; and there is, farther, the less necessity for it here, as we must be very copious in the history of Cicero, which will unavoidably contain a general history of Cæsar.

He was born about 90 years before Christ, and slain in the senate-house in his 56th year. By his blood he may be said to have founded the Roman empire; for, after his death, the republic, though for some time it preserved the forms of liberty, became an absolute monarchy: the constant fate of all governments, whatever freedom they might once have, when luxury and profligate manners have grown universal. He had a prodigious wit, and universal learning; was noble by birth, a consummate statesman, a wise and brave general, and a most heroic prince: and the activity of his spirit was such, that, as he himself said, "he thought nothing done, while there was any thing left to do." However, amidst all his concerns civil or military, he found time to be the author of many works: none of which have been preserved from the ravages of time, except seven books "*De Bello Gallico*."

CÆSAR (JULIUS), a learned civilian, was born of an ancient family near Tottenham, in Middlesex, in 1557. He took the degree of B. A. May 15, 1575, as a member of Magdalen-hall, Oxford; and went afterwards to study in the university of Paris; where,

in the beginning of 1581, he was created doctor of the civil law ; to which degree he was also admitted in 1583 at Oxford, and two years after became doctor of the canon law. In the reign of queen Elizabeth, he was master of the court of requests, judge of the high court of admiralty, and master of St. Catherine's hospital near the Tower. Upon king James's accession, he was knighted by that prince at Greenwich. He was also constituted chancellor and under-treasurer of the exchequer ; and, July 5, 1607, sworn of his majesty's privy council. He obtained a reversionary grant of the office of master of the Rolls, and succeeded to it Oct. 1, 1614 ; upon which he resigned his place of chancellor of the exchequer. He was continued privy counsellor by king Charles I. and appears to have been also *custos rotulorum* of the county of Hertford. Fuller says, he was chancellor of the duchy of Lancaster. He died April 28, 1636, aged 79, and lies buried in the church of Great St. Helen within Bishopsgate, London, under a monument designed by himself ; which is in chancery characters, in form of a deed, and made to resemble ruffled vellum, in allusion to his office as master of the Rolls. He was a man of great gravity and integrity, and remarkable for his extensive bounty and charity to all persons of worth, or that were in want.

CAGLIARI (PAUL), a most excellent painter, was born at Verona in 1532. Gabriel Cagliari, his father, was a sculptor ; and Antonio Badile, his uncle, was his master in painting. He was not only esteemed the best of all the Lombard painters, but for his copious and admirable invention, for the grandeur and majesty of his composition, for the beauty and perfection of his draperies, and for his noble ornaments of architecture, stiled by the Italians *Il pittor felice*, "The happy painter." He drew his first pieces at Mantua, and some other cities in Italy ; but meeting with more employment at Venice, he settled there : and the best of his works were made, after he returned thither from Rome, and had studied the antique. There is scarce a church in Venice, which has not some piece or other of his ; and De Piles says, that "his picture of the marriage at Cana, in the church of St. George, is to be distinguished from his other works, as being not only the triumph of Paul Veronese, but almost the triumph of painting itself." When the senate sent Grimani, procurator of St. Mark, to be their ambassador at Rome, Paul attended him, but did not stay long, having left some pieces at Venice unfinished. Philip II. king of Spain, sent for him to paint the Escorial, and made him great offers ; but Paul excused himself from leaving his own country, where his reputation was so well established, that most of the princes of Europe ordered their several ambassadors to procure something of his hand at any rate. He was a person of a noble spirit, used to go richly dressed, and generally wore a gold chain, which had been presented to him by
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the procurators of St. Mark, as a prize he won from several artists his competitors. He had a great idea of his profession, having been often heard to say, that it was a gift from heaven; that to judge of it well, a man must understand abundance of things; and, what gives us the highest opinion of his moral make, that the sovereign quality of a true painter is probity and integrity of manners. He was highly esteemed by all the principal men in his time; and so much admired by the great masters, as well his contemporaries, as those who succeeded him, that Titian himself used to say, he was the ornament of his profession. And Guido Reni being asked, which of the masters his predecessors he would choose to be, were it in his power, after Raphael and Corregio, named Paul Veronese; whom he always called his Paolino. He died of a fever at Venice, in 1588, and had a tomb and a statue of brass erected in the church of St. Sebastian.

Paul left great wealth to his two sons, Gabriel and Charles, who were painters, and lived very happily together. They joined in finishing several pieces left imperfect by their father; and followed his manner so closely in other excellent works of their own, that the connoisseurs do not easily distinguish them from those of Paul's hand. Charles had a very fine genius for painting, and at eighteen years of age had done some rare pieces. It is thought, if he had lived, that he would have exceeded his father; but contracting an imposthume in his breast, by applying too intensely to his profession, he died of it in 1596, when he was only twenty six years old. Gabriel had no great genius for painting; and therefore, after his brother's decease, applied himself to merchandize. Yet he did not quite lay aside his pencil, but made a considerable number of portraits, and some history-pieces of good taste. He died of the plague in 1631, aged 63.

There was also BENEDICT CAGLIARI, a painter and sculptor, who was Paul's brother, and lived and studied with him. He assisted him, and afterwards his sons, in finishing several of their compositions; but especially in painting architecture, in which he chiefly delighted. His style in painting was like his brother's; and not being ambitious enough of fame to keep his productions separate, they are in a great measure confounded with Paul's. He practised for the most part in fresco; and some of his best pieces are in chiaro-obscuro. He possessed, moreover, a tolerable stock of learning, was something of a poet, and had a peculiar talent in satire. He died in 1598, aged 60.

CAJETAN, a cardinal, was born in 1469, at Cajetā, a town in the kingdom of Naples. His proper name was Thomas de Vio; but he took that of Cajetan from the place of his nativity. He was entered of the order of St. Dominic, of which he became an

illustrious ornament; and having taken a doctor's degree when he was about twenty-two years of age, he taught philosophy and divinity, first at Paris, and afterwards at Rome. He went regularly through all the honours of his order, till he was made general of it, which office he exercised for ten years. He defended the authority of the Pope, which suffered greatly at the council of Nice, in a work entitled "Of the Power of the Pope;" and for his zeal upon this occasion was made bishop of Cajeta. Then he was raised to the archiepiscopal see of Palermo; and in 1517 was made a cardinal by Pope Leo X. The year after he was sent a legate into Germany, to quell the commotions which Luther had raised by the opposition he had given to Leo's indulgences: but Luther, being under the particular protection of Frederic elector of Saxony, set him at defiance; and though, in obedience to the cardinal's summons, he repaired to Aufburg, yet he rendered his endeavours of none effect. Cajetan was employed in several other negociations and transactions, being not only a man of letters, but having a peculiar turn for business; and at length died, in 1534, when he was 65 years old.

Sixtus Senensis tells us, that he was a most subtle logician, an admirable philosopher, and an incomparable divine. He wrote commentaries upon Aristotle's philosophy, and upon Thomas Aquinas's theology. He gave a literal translation of all the books of the Old and New Testaments from the originals, excepting Solomon's Song and the Prophets, which he had begun, but did not live to proceed far in; and the Revelations of St. John, which he designedly omitted, saying, that to explain them, it was necessary for a man to be endued, not with parts and learning, but with the spirit of prophecy.

CAILLE (NICHOLAS LEWIS DE LA), a French mathematician and astronomer, was born at Rumigny in 1714, and went through his early studies at the college of Lisieux in Paris. His turn for astronomy soon connected him with the celebrated Cassini, who procured him an apartment in the observatory; and, assisted by the counsels of this master, he soon acquired a name among the astronomers. He divided with M. de Thury the immense labour of projecting the meridian line, which, passing through the observatory, extended to the extremities of the kingdom. In 1739 he was named, without his knowledge, professor of mathematics in the college of Mazarine; and, in 1741, admitted into the Academy of Sciences. Most of the academies in Europe did him this honour. In 1750, countenanced and protected by the court, he undertook a voyage to the Cape of Good Hope, with a view of examining the southern stars, which are not visible in our horizon, and in the space of two years determined the position of near ten thousand stars, till then unknown. Upon his return to France, he continued his astronomical pursuits, published his "Catalogue of the Stars, and

the Observations on which it was drawn up," and was every year producing new works in astronomy, mathematics, and navigation, when a malignant fever took him off in 1762, aged 48.

CAIUS, or KAYES (Dr. JOHN), a very eminent English physician, was born at Norwich, Oct. 6, 1510; and after he had been well instituted in the belles lettres at a school in that city, was sent to Gonvil-hall in Cambridge, Sept. 12, 1529. He took the degrees of bachelor and master of arts at the regular times, and was chosen fellow of his college in 1533. To accomplish himself as much as possible, he formed a scheme of travelling; and in 1539 he set out for Italy, making France, Flanders, and Germany in his road. He studied at the university of Padua under John Baptist Montanus, and took a doctor of physic's degree there in 1541. He returned to England in 1544; and distinguished himself so greatly by his learning, and uncommon skill in his profession, that he became at length physician to King Edward VI. and was afterwards continued in that place by the Queens Mary and Elizabeth, till 1568, when he was turned out, as it is said, upon a suspicion of being too much attached to the popish religion. He wrote a great many books in Latin, among which were, 1. *De ephamera Britannica*. 2. *De antiquitate Cantabrigienfis academix*. 3. *De canibus Britannicis*. 4. *De antiquis Britannix urbibus*. 5. *De annalibus collegii Govevilli et Caii*. Besides these original works, he translated a great part of Galen and Celsus into Latin, and made large annotations upon those authors. He died at Cambridge in 1573; and at his death gave his estate to build a new college to Gonvil-hall, and to maintain some students therein. This house is now called Gonvil and Kayes college, where the founder has a monument in the chapel, with this inscription, *Fui Caius*.

There was also another JOHN CAIUS, who lived somewhat earlier, and was poet laureat to Edward IV. This Caius travelled also into Italy, and distinguished himself by some literary labours; particularly by a translation from the Latin of the History of the siege of the isle of Rhodes, which he dedicated to that king.

There was likewise THOMAS CAIUS, a Lincolnshire man, who, as Anthony Wood tells us, "was an eminent Latinist, Grecian, poet, orator, excellent for all kinds of worth, and at length Antiquitatum Oxoniensium planè helluo." He was brought up at Oxford, and elected fellow of All Souls college in 1525. He was made register of the university, which place he quitted about 1530, upon his becoming domestic chaplain to John Longland, bishop of Lincoln. In 1559 he was made a prebendary of Sarum, and master of University college in Oxford, in 1561. All which preferments, together with the rectory of Tredington, in Worcester-shire, to which he was presented in 1563, he held to the day of his death; and this happened

Veteris et Novæ," published in three volumes, 4to, 1648 and 1649, is a very exact and methodical work, and ornamented with plates well designed. These volumes, however, contain only Europe; and it can never be enough regretted, says Nicéron, that he did not publish the "*Parallels of Asia and Africa*," which were assuredly finished and ready, but some how or other lost. He published, also, "*Annales Mundi*," in seven volumes 12mo, from the beginning of the world to the year of Christ 1663; and "*Theatrum Geographicum Europæ Veteris*," 1653, in folio. He was, farther, concerned in a "*Chronological work*," joined with father Labbé.

BRIGGS (HENRY), an eminent mathematician, was born in the parish of Hallifax in Yorkthire, about 1556. From a grammar school in the country he was sent to St. John's college, Cambridge, about 1577, where taking both the degrees in arts, he was chosen fellow of his college March 29, 1588. His chief study was the mathematics, in which he excelled; and in 1592, he was made examiner and lecturer in that faculty, and soon after, reader of the physic-lecture, founded by Dr. Linacer. When Gresham college in London was established, he was chosen the first professor of geometry there in 1596. In 1609, he contracted an intimacy with Usher, afterwards archbishop of Armagh, which continued many years by letters, two of which, written by our author, are yet extant. In one dated Aug. 1610, he tells his friend, he was engaged on the subject of eclipses; and in the other, dated March 1615, he acquaints him with his being employed about the noble invention of Logarithms, then lately discovered, and in the improvement of which he had afterwards a large share. In 1619, he was made Savilian professor of geometry at Oxford; and resigned his professorship of Gresham college in July 1620. Soon after his going to Oxford he was incorporated master of arts in that university, where he continued till his death, which happened Jan. 1630. He was a man of great probity; easy and accessible to all; free from arrogance, moroseness, envy, ambition, and avarice; a contemner of riches, and contented with his own station; preferring a studious retirement to all the splendid circumstances of life.

BRIGGS (WILLIAM), an eminent physician, was son of Augustine Briggs, esq. who was descended of an ancient family in Norfolk, and had been four times member of parliament for the city of Norwich, where this son was born. At thirteen years of age he was sent to Benett college in Cambridge, and placed under the care of Dr. Thomas Tenison, afterwards archbishop of Canterbury. He took both his degrees in arts, and was chosen fellow of his college, Nov. 1668. His genius leading him to the study of physic, he travelled into France, where he attended the lectures of the famous anatomist Mons. Vieussens at Montpellier; and, after his return,

turn, published his "*Ophthalmographia*" in 1676. The year following he was created doctor of medicine at Cambridge, and soon after made fellow of the college of physicians of London. In 1682 he quitted his fellowship to his brother; and the same year his "*Theory of Vision*" was published by Hooke. In 1683, he sent to the Royal Society a continuation of that discourse, which was published in their "*Transactions*;" and the same year was by Charles II. appointed physician to St. Thomas's hospital. In 1684, he communicated to the Royal Society "Two remarkable cases relating to vision," which were likewise printed in their "*Transactions*;" and in 1685 published a Latin version of his "*Theory of vision*," at the desire of Mr. afterwards Sir Isaac Newton, with a recommendatory epistle from him prefixed to it. And for completing this curious and useful subject relating to the eye, he promised, in the preface, two other treatises, one, "*De usu partium oculi*;" and the other, "*De ejusdem affectibus*:" neither of which, however, appear to have been ever published: but, in 1687, came out a 2d edition of his "*Ophthalmographia*." He was afterwards made physician in ordinary to king William, and continued in great esteem for his skill in his profession till he died, Sept. 4, 1704.

BRIL (MATTHEW and PAUL), natives of Antwerp, and good painters. Matthew was born in 1550, and studied for the most part at Rome. He was eminent for his performances in history and landscape, in the galleries of the Vatican; where he was employed by Pope Gregory XIII. He died in 1584, being no more than thirty four years of age. Paul was born in 1554; followed his brother Matthew to Rome; painted several things in conjunction with him; and, after his decease, brought himself into credit by his landscapes, but especially by those which he composed in his latter time. The invention in them was more pleasant, the disposition more noble, all the parts more agreeable, and painted with a better gusto, than his earlier productions in this way; which was owing to his having studied the manner of Hannibal Carrache, and copied some of Titian's works, in the same kind. He was much in favour with Pope Sixtus V. and, for his successor Clement VIII. painted the famous piece, about sixty-eight feet long, wherein the saint of that name is represented cast into the sea, with an anchor about his neck. He died at Rome in 1626, aged 72.

BRISSONIUS (BARNABY), president of the parliament of Paris, and a most eminent lawyer, was born at Fontenay in Poitou, about the middle of the sixteenth century. He appeared at first with great éclat at the bar of the parliament; and by his knowledge and skill in the law, recommended himself so powerfully to Henry III. of France, that this prince made him his advocate general in the first place, then counsellor of state, and at last in 1580 honoured him

preacher, and delivered his sentiments very freely of the greatest men ; of which his grandson gives the following instance. Having occasion, when General Monk was his auditor in his own church, a little after the Restoration, on a sacrament day, to speak of filthy lucre : " And why," said he, " is it called filthy, but because it makes men do base and filthy things? Some men will betray three kingdoms for filthy lucre's sake." Saying which, he threw his handkerchief, which he usually waved up and down whilst he was preaching, towards the general's pew. Besides publishing several sermons preached by him on public occasions, and some others on practical subjects, he had a hand in drawing up " The Vindication of the Presbyterian Government and Ministry," printed in 1650 ; and the " Jus Divinum Ministerii evangelici Anglicani, printed in 1650."

CALAMY (JAMES), son to Edmund Calamy, B. D. before-mentioned, by a second wife, and younger brother to Dr. Benjamin Calamy, of whom in the next article. He was educated at Catharine-hall, in the university of Cambridge ; where, in 1672, he took the degree of bachelor of arts, and in 1676 that of master. Having received holy orders, and being highly considered on account of his father's reputation, he was presented to the rectory of Northill in Bedfordshire, where he continued till the year 1707, when he was presented by his intimate friend, Dr. Blackhall, bishop of Exeter, to that of Cheriton-Bishops in Devonshire ; and had at the same time a prebend in the church of Exeter bestowed on him. He was a man of great learning, but much greater modesty, which is the reason that he left nothing behind him in print, except his dedication of his brother's sermons. He led a single life, and on Dec. 14, 1714, was surprised by a sudden death.

CALAMY (BENJAMIN), an eminent divine, and excellent preacher, was son of Edmund Calamy by a second wife. From St. Paul's school in London, where he was placed when very young, he was sent to Catherine-hall, Cambridge, and successively took the degrees of bachelor and master of arts. He became also fellow of that hall, and an eminent tutor. April 25, 1677, he was chosen minister of St. Mary Aldermanbury, and soon after appointed one of his majesty's chaplains in ordinary. In 1680 he took his degree of doctor in divinity. In 1683 he preached, in his own church, his famous sermon on Luke xi. 41. which he afterwards published under the title of " A Discourse about a scrupulous Conscience." It was dedicated to Sir George Jefferies, chief justice of Chester, afterwards Lord Jefferies, and high chancellor of England. This sermon was attacked, soon after its publication, by Mr. Thomas Delaune, a zealous Nonconformist, in a piece entitled " Delaune's Plea for the Nonconformists, &c." in a letter to Dr. Benjamin Calamy, upon the sermon called " Scrupulous Conscience, inviting hereto :

to which is added, a parallel Scheme of the Pagan, Papal, and Christian rites and ceremonies." For the publishing this book Delaune was taken up, Nov. 29, 1683, and committed to Newgate. After his commitment, he wrote a long letter to Dr. Calamy, wherein, after having told him that he wrote in obedience to his call, and was imprisoned entirely on his account, he concludes thus: "All I desire is, that scrupulous consciences, who trouble not the peace of the nations, should be dealt withal, at least, as weak brethren, according to Rom. xiv. 1. and not ruined by penalties, for not swallowing what is imposed under the notion of decency and order, though eccentric to the scheme we have of it in our only rule of faith. Sir, I intreat you to excuse this trouble from a stranger, who would fain be convinced by something more like divinity than Newgate, where any message from you shall be welcome to your humble servant, T. D." To this epistle Calamy answered, "that if Mr Delaune had been imprisoned on account of answering his book, he would do him any service that became him." Some other letters to the same purpose were sent by the prisoner to the doctor, which did not hinder his being tried at the Old Bailey for a libel, January following, and sentenced to pay a fine of one hundred marks, to remain prisoner till he paid his fine, and give security for his good behaviour for a year, and his book to be burnt at the Royal Exchange. By which sentence, himself, his wife, and children, perished in Newgate, nobody thinking fit, says the *Observator*, to raise so small a sum for one of the best scholars in Europe. His death gave great concern to Dr. Calamy, who interceded for his discharge with Sir George Jefferies, with whom he was very intimate when he was common-serjeant and recorder of London, but to no purpose.

In 1683 Calamy resigned the living of St. Mary Aldermanbury, upon his admission to the vicarage of St. Lawrence Jewry, with St. Mary Magdalen, Milk-street, annexed. June 18, 1685, he was installed into the prebend of Harleston, in the cathedral of St. Paul. The fate of Alderman Cornish, his parishioner at St. Lawrence Jewry, affected him in a very sensible manner. He had appeared for that gentleman at his trial for high treason, and visited him in Newgate; and being earnestly pressed to attend him to the place of execution, he told Mr. Cornish, that he could as well die with him, as bear the sight of his death in such circumstances as he was in. On his repeated applications to Sir George Jefferies in the alderman's favour, he received this answer: "Dear doctor, set your heart at rest, and give yourself no farther trouble; for I can assure you, that if you could offer a mine of gold as deep as the monument is high, and a bunch of pearls as big as the flames at the top of it, it would not purchase his life." It is thought the violent death of this gentleman, and a sense of public calamities, brought on his last illness, which carried him off in January 1686. The pieces he printed

in his life-time were, seven sermons on several occasions; thirteen others were published in one volume, after his death.

CALAMY (**EDMUND**), a very eminent divine among the Non-conformists, grandson to Mr. Edmund Calamy, minister of Aldermanbury, by his eldest son, Mr. Edmund Calamy, (who was ejected out of the living of Moreton in Essex, on St. Bartholomew's-day, 1662) was born April 5, 1671. Having made a considerable progress in grammar learning at several private schools, and under Mr. Hartcliffe at Merchant-Taylors, where he contracted a close friendship with Mr. Dawes, afterwards Sir William Dawes, and archbishop of York, as also with Mr. Hugh Boulter, the late primate of Ireland, he went through a course of logic, natural philosophy, and metaphysics, under the tuition of Mr. Samuel Cradock, at the academy kept by him at Wickham Brook, in Suffolk. In March 1688, he went over to the university of Utrecht, where he studied philosophy under De Vries, and civil law under Vander Muyden, and attended Grævius's lectures upon Sophocles and Pufendorf's Introduction. His application to his studies at this place was so great, that he spent one whole night every week among his books; and his proficiency therein gained him the friendship of two of his countrymen at that university, who rose afterwards to very high stations in church and state, Lord Charles Spencer, the famous earl of Sunderland, and his tutor, Mr. Charles Trimmell, afterwards successively bishop of Norwich and of Winchester, with both of whom he kept up his acquaintance as long as he and they lived. Whilst he resided in Holland, an offer of a professor's chair in the university of Edinburgh was made him by Mr. Carstairs, principal of that university, sent over on purpose to find a person properly qualified for such an office; which he declined, and returned to England in 1691, bringing with him letters from Grævius to Dr. Pocock, canon of Christ-church, and regius professor of Hebrew, and to Dr. Edward Bernard, Savilian professor of astronomy, who obtained leave for him to prosecute his studies in the Bodleian library. His residing at Oxford procured him the acquaintance of the learned Mr. Henry Dodwell. Having resolved to make divinity his principal study, he entered into an examination of the controversy between the Conformists and Nonconformists, and was led to join the latter. Coming to London in 1692, he was unanimously chosen assistant to Mr. Matthew Sylvester, at Blackfriars; and on June 22, 1694, was ordained at Mr. Annesley's meeting-house, in Little St. Helen's, and soon after invited to become assistant to Mr. Daniel Williams, in Hand-alley. October 20, 1702, he was chosen one of the lecturers at Salters-hall, and in 1703 succeeded Mr. Vincent Alfop, as pastor of a great congregation in Westminster. He drew up the table of contents to Mr. Baxter's
 "History

"History of his Life and Times," which was sent to the press in 1696, made some remarks on the work itself, and added to it an index; and reflecting on the usefulness of the book, he saw the expediency of continuing it, for Mr. Baxter's history came no lower than 1684. Accordingly he composed "An abridgment of it; with an account of many others of those ministers who were ejected after the restoration of Charles II. their apology for themselves and their adherents; containing the grounds of their nonconformity and practice, as to stated and occasional communion with the church of England; and a continuation of their history till the year 1691." This work was published in 1702. The year following Mr. Hoadly (afterwards bishop of Winchester) published the two parts of his "Reasonableness of Conformity to the Church of England; in Answer to Mr. Calamy's Abridgment of Mr. Baxter's History, &c." As a reply to these treatises, Mr. Calamy published, the same year, "A Defence of moderate Nonconformity;" and soon after Mr. Hoadly sent abroad "A serious Admonition to Mr. Calamy," occasioned by the first part of his "Defence of moderate Nonconformity."

Next year Mr. Calamy published the second part of his "Defence of moderate Nonconformity;" with an answer to Mr. Hoadly's "Serious Admonition." In 1705 he sent abroad the third part of his "Defence;" to which was added, "A Letter to Mr. Hoadly, in Answer to his Defence of the Reasonableness of Conformity." In 1707 Mr. Hoadly published his "Defence of Episcopal Ordination;" and Mr. Calamy drew up a reply, both to the argumentative and historical part of it, but forbore printing it, as he tells us himself in his "Abridgment of Baxter's Life," that he might not give his antagonist any disturbance in the pursuit of that political contest in which he was so happily engaged, and so much to the satisfaction of the true lovers of his country. In 1709 Mr. Calamy made a tour to Scotland, and had the degree of doctor in divinity conferred on him by the universities of Edinburgh, Aberdeen, and Glasgow. In 1713 he published a second edition of his "Abridgment of Mr. Baxter's History of his Life and Times;" in which, among other additions, there is a continuation of the history through King William's reign, and Queen Anne's, down to the passing of the Occasional Bill; and in the close is subjoined the reformed liturgy, which was drawn up and presented to the bishops in 1661; "that the world may judge (he says in the preface) how fairly the ejected ministers have been often represented as irreconcilable enemies to all liturgies." In 1718 he wrote "A Vindication of his grandfather, and several other persons, against certain reflections cast upon them by Mr. Archdeacon Echard in his History of England;" and in 1728 appeared his "Continuation of the account of the ministers, lecturers, masters, and fellows of colleges, and school-masters, who were ejected and silenced after the Restoration in 1660, by, or before

the Act of Uniformity." He died June 3, 1732, greatly regretted, not only by the Dissenters, but also by the moderate members of the established church, both clergy and laity, with many of whom he lived in great intimacy. Besides the pieces already mentioned, he published a great many sermons on several subjects and occasions; particularly, "A Vindication of that celebrated Text, 1 John v. 7. from being spurious, and an explanation of it on the supposition of being genuine, in four sermons, preached at the Salters-hall lectures."

CALASIO (MARIUS), a Franciscan, and professor of the Hebrew language at Rome, of whom there is very little to be said, but that he published there, in the year 1621, "A Concordance of the Bible," which consisted of four great volumes in folio. This work, which is properly a concordance of Hebrew words, has been highly approved and commended by both Papists and Protestants, and is indeed a most admirable work. For, besides the Hebrew words in the Bible, which are in the body of the book, with the Latin version over-against them; there are in the margin the differences between the Septuagint version and the Vulgate; so that at one view may be seen wherein the three Bibles agree, and wherein they differ. Moreover, at the beginning of every article there is a kind of dictionary, which gives the signification of each Hebrew word, and affords an opportunity of comparing it with other Oriental languages, viz. with the Syriac, Arabic, Chaldee; and this is extremely useful for determining more exactly the true meaning of the Hebrew words. The plan of this Hebrew concordance was taken from a concordance of Rabbi Nathan, which was printed first at Venice, and afterwards at Basile, much augmented by Rabbi Mordochée. Calasio's concordance was published in London by Romaine, Mores, and Lutzena, a Portuguese Jew, 1747, four volumes, folio; but very incorrectly, as it is said.

CALDERWOOD (DAVID) a famous divine of the church of Scotland, and a distinguished writer in behalf of the Presbyterians, was descended of a good family in that kingdom. Being early designed for the ministry, he applied with great diligence to the study of the Scriptures in their Oriental tongues, the works of the fathers, the councils, and the best writers of church history. He was settled, about 1604, at Crelling, not far from Jedburgh, in the south of Scotland. James VI. of that country, and the first of Great Britain, being desirous of bringing the church of Scotland to a near conformity with that of England, laboured earnestly to restore the episcopal authority, and enlarge the powers of the bishops in that kingdom: but this design was very warmly opposed by many of the ministers, and particularly by David Calderwood; who, when James Law, bishop of Orkney, came to visit the presbyteries of the Merse and

and Teviotdale, declined his jurisdiction, by a paper under his hand, dated May 5, 1608. The king however, having it's success much at heart, sent the earl of Dunbar, then high-treasurer of Scotland, Dr. Abbot, afterwards archbishop of Canterbury, and two other divines, into that kingdom, with instructions to employ every method to persuade both the clergy and the laity, of his majesty's sincere desire to promote the good of the church, and of his zeal for the protestant religion.

Calderwood did not assist at the general assembly held at Glasgow, June 8, 1610, in which lord Dunbar presided as commissioner; and it appears from his writing, that he looked upon every thing transacted in it as null and void. Exceptions were also taken by him and his party against a great part of the proceedings of another general assembly with much solemnity at Aberdeen, Aug. 13, 1616. In May following, king James went to Scotland, and in June held a parliament at Edinburgh: at the same time the clergy met in one of the churches, to hear and advise with the bishops; which kind of assembly, it seems, was contrived in imitation of the English convocation. Mr. Calderwood was present at it, but declared publicly, that he did not take any such meetings to resemble a convocation; and being opposed by Dr. Whitford and Dr. Hamilton, who were friends to the bishops, he took his leave of them in these words: "It is absurd to see men sitting in silks and sattins, and to cry poverty in the kirk, when purity is departing." The parliament proceeded mean while in the dispatch of business; and Calderwood, with several other ministers, being informed that a bill was depending to empower the king, with advice of the archbishops, bishops, and such a number of the ministry as his majesty should think proper, to consider and conclude, as to matters decent for the external policy of the church, not repugnant to the word of God; and that such conclusions should have the strength and power of ecclesiastical laws; against this they protested for four reasons. 1. Because their church was so perfect, that, instead of needing reformation, it might be a pattern to others. 2. General assemblies, as now established by law, and which ought always to continue, might by this means be overthrown. 3. Because it might be a means of creating schism, and disturb the tranquillity of the church. 4. Because they had received assurances, that no attempts should be made to bring them to a conformity with the church of England. They desired therefore that, for these and other reasons, all thoughts of passing any such law may be laid aside; but in case this be not done, they protest, for themselves and their brethren who shall adhere to them, that they can yield no obedience to this law when it shall be enacted, because it is destructive of the liberty of the church; and therefore shall submit to such penalties, and think themselves obliged to undergo such punishments, as may be inflicted for disobeying that law. This protest was signed by Archibald Simpson, on behalf of
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the members, who subscribed another separate roll, which he kept for his justification. This protest was delivered to Peter Hewet, who had a seat in parliament, in order to be presented, and another copy remained in Simpson's hand, to be presented in case of any accident happening to the other. The affair making a great noise, Dr. Spotswood, archbishop of St. Andrew's, asked a sight of the protest from Hewet, one day at court; and, upon some dispute between them, it was torn. The other copy was actually presented by Simpson to the clerk register, who refused to read it before the states in parliament. However, the protest, though not read, had it's effect; for although the bill before-mentioned, or, as the Scottish phrase is, the article, had the consent of parliament, yet the king thought fit to cause it to be laid aside; and not long after called a general assembly at St. Andrew's. Soon after, the parliament was dissolved, and Simpson was summoned before the high commission court, where the roll of names, which he had kept for his justification, was demanded from him; and upon his declaring that he had given it to Harrison, who had since delivered it to Calderwood, he was sent prisoner to the castle of Edinburgh; and Calderwood was summoned to appear before the high commission court at St. Andrew's, on the 8th of July following, to exhibit the said protest, and to answer for his mutinous and seditious behaviour.

July 12, the king came to that city in person, and soon after Hewet and Simpson were deprived and imprisoned. After this, Calderwood was called upon, and refusing to comply with what the king in person required of him, James committed him to prison: and afterwards the privy council, according to the power exercised by them at that time, directing him to banish himself out of the king's dominions before Michaelmas following, and not to return without licence; and upon giving security for this purpose, he was discharged out of prison, and suffered to return to his parish, but forbid to preach. Having applied to the king for a prorogation of his sentence without success, because he would neither acknowledge his offence nor promise conformity for the future, he retired to Holland. In 1623, he published his celebrated treatise, entitled, "*Altare Damascenum, seu ecclesiæ Anglicanæ politia, ecclesiæ Scoticanæ obtrusa, a formalista quodam delineata; illustrata & examinata.*" The writer of the preface prefixed to Calderwood's "*True history of the church of Scotland,*" tells us, that, "the author of this very learned and celebrated treatise doth irrefragably and unanswerably demonstrate the iniquity of designing and endeavouring to model and conform the divinely simple worship, discipline, and government of the church of Scotland, to the pattern of the pompously prelatie and ceremonious church of England: under some conviction whereof it seems king James himself was, though implacably displeased with it, when, being after the reading of it somewhat pensive, and being asked the reason by an English prelate standing

standing by, and observing it, he told him he had seen and read such a book; whereupon the prelate telling his majesty not to suffer that to trouble him, for they would answer it, he replied, not without some passion, "What will you answer, man? There is nothing here but Scripture, reason, and the fathers." Calderwood having in 1624 been afflicted with a long fit of sickness, and nothing having been heard of him for some time, one Patrick Scot (as Calderwood himself informs us) took it for granted that he was dead; and thereupon wrote a recantation in his name, as if before his decease he had changed his sentiments. This imposture being detected, Scot went over to Holland, and staid three weeks at Amsterdam; where he made diligent search for the author of "*Altare Damascenum*," with a design, as Calderwood believed, to have dispatched him: but Calderwood had privately returned into his own country, where he remained for several years. Scot gave out that the king furnished him with the matter for the pretended recantation, and that he only put it in order.

During his retirement, Calderwood collected all the memorials relating to the ecclesiastical affairs of Scotland, from the beginning of the reformation there, down to the death of king James: which collection is still preserved in the university library at Glasgow, that which was published under the title of "*The true history of Scotland*," being only an extract from it. In the advertisement prefixed to the last edition of his "*Altare Damascenum*," mention is made of his being minister at Pencaithland near Edinburgh, in 1638; but we find nothing said there or any where else of his death. That he was a man of quick parts and sound learning, is evident from his productions, which are highly valued by the best writers on the side of Nonconformity.

CALDWALL (RICHARD), or Chaldwell, an English physician, was born in Staffordshire about 1513. He was admitted into Brazen-nose college in Oxford, of which he was in due season elected fellow. When he took his degree of M. A. he entered upon the physic line; and became one of the senior students of Christ-church in 1547, which was a little after it's last foundation by king Henry VIII. Afterwards he took the degree in the said faculty, and grew into such high esteem for his learning and skill, that he was examined, approved, admitted into, and admitted censor of, the college of physicians at London, all in one and the same day. Six weeks after, he was chosen one of the elects of the said college, and in 1570 made president of it. Wood mentions a book, written by Horatio More, a Florentine physician, and called, "*The Tables of Surgery*, briefly comprehending the whole art and practice thereof," which Caldwell translated into English, and published at London in 1585. We learn from Camden, that Caldwell founded a chirurgical lecture in the college of physicians, and endowed

dowed it with an handfome salary. He died in 1585, and was buried at the church of St. Bennet near Paul's wharf.

CALFHILL or **CALFILL** (**JAMES**), a learned divine of the 16th century, otherwise named Calfield, Cawfield, Chalfhill, or Calfed, was born in Shropshire, in the year 1530. He received his education at Eaton School, and from thence was sent, in 1545, to king's college in Cambridge. But he was removed, with many other Cambridgemens, in 1548, to Christ-church in Oxford, newly founded by king Henry VIII. Here he shewed himself to be a person of quick wit, and great capacity; being an excellent poet and author of a tragedy, with other theatrical performances. In 1549, he took his degree of bachelor of arts; and that of master, in 1552, being junior of the act celebrated in St. Mary's church, July 18. He was made, in 1560, canon of the second canonry in Christ-church cathedral, Oxon; and, on the 12th of December 1561, took the degree of bachelor of divinity. In 1562, he was proctor for the clergy of London, and the chapter of Oxford, in the convocation that made the XXXIX Articles: and on the 16th of May, the same year, was admitted to the rectory of St. Andrew wardrobe, London. The 4th of October following, he was presented by the crown to the prebend of St. Pancras, in the cathedral church of St. Paul: and May 4, 1565, was collated by Matthew Parker, archbishop of Canterbury, to the Rectory of Bocking, in Essex: as he was also, July the 16th following, to the archdeaconry of Colchester in Essex, by Edmund Grindal, bishop of London. The same year, on the 17th of December, he took the degree of doctor in divinity. In 1568, he preached two sermons in the Bristol-Cathedral, on purpose to confute some opinions of Dr. Cheney, who held that see in commendam. In the year 1569, he made application to secretary Cecil, chancellor of the university of Cambridge, for the provostship of king's college, but Dr. Goad's interest prevailed. Upon the translation of Dr. Edwin Sandys from the bishopric of Worcester to that of London, in 1570, Dr. Calfhill was nominated by queen Elizabeth to succeed him; but, before his consecration thereto, he died, about the beginning of August, (having a little before resigned his canonry of Christ-church, and rectory of St. Andrew Wardrobe) and was buried in the chancel of Bocking church. His works were as follow: 1. *Querela Oxoniensis Academicæ ad Cantabrigiam*; i. e. "The complaint of the University of Oxford to Cambridge." Lond. 1552, 4to. A Latin poem on the death of Henry and Charles Brandon, sons of Charles, duke of Suffolk, who died of the sweating-sickness in the bishop of Lincoln's house at Bugden, July 14, 1551. 2. *Historia de exhumatione Catherinæ nuper uxoris Pet. Martyris*; i. e. "The History of the digging up the body of Catherine late wife of Peter Martyr." Lond. 1562, 8vo. 3. Answer to John Martiall's Treatise of the Cross, gathered out of the Scriptures

tures, Councils, and ancient Fathers of the primitive Church. Lond. 1565, 4to. 4. *Progne*, a Tragedy, in Latin; which probably was never printed. 5. *Poemata varia*; several poems. As to his character, we are informed, that he was in his younger days a noted poet and comedian; and in his elder, an exact disputant, and had an excellent faculty in speaking and preaching.

CALLIMACHUS, an ancient Greek poet, was born at Cyrene, a town in Africa; but when, we cannot precisely determine. We say precisely, because it is agreed, that he flourished under the Ptolemies, Philadelphus, and Euergetes; and that Berenice, queen of the latter, having consecrated her locks in the temple of Venus, and a flattering astronomer having translated them from thence into a constellation in the heavens, gave occasion to the fine elegy of this poet, which we have now only in the Latin of Catullus. His common name Battiades has made the grammarians usually assign one Battus for his father; but perhaps he may as well derive that name from king Battus, the founder of Cyrene, from whose line, as Strabo assures us, he declared himself to be descended. But whoever was his father, the poet has paid all his duties and obligations to him in a most delicate epitaph, which we find in the *Anthologia*; and which shews that Martial had good reason to assign him, as he has done, the crown among the Grecian writers of the epigram.

Before Callimachus was recommended to the favour of the kings of Egypt, he taught a school at Alexandria: and had the honour of educating Apollonius, the author of the *Argonautics*. But Apollonius making an ungrateful return to his master for the pains he had taken with him, Callimachus was provoked to revenge himself in an invective poem, called "*Ibis*;" which, it is known, furnished Ovid with a pattern and title for a satire of the same nature. Suidas relates, that Callimachus wrote above 800 pieces; of which we have now remaining only a few hymns and epigrams. These were published at Paris in 1675, by the ingenious mademoiselle le Fevre, afterwards madame Dacier, with notes critical and learned. This female editor had an high opinion of her author; and says, in her preface, that in all the writings of the ancient Greeks, there never was any thing more elegant or polite than the works of Callimachus. Her father Tanaquil Faber, in his *lives of the Greek poets*, says the same thing; and adds, that Catullus and Propertius did often imitate him, and sometimes stole from him. There have indeed been critics, and we find Gerard Vossius among them, who would not allow Callimachus to have had any great genius for poetry. Yet, with all deference to so great an authority, we think it will be difficult to persuade any one, who has felt the surprising delicacy of his thoughts and turn, to compound for half his applause, and to quit the merit of his invention for that of his judgment. Both these talents are so happily tempered in Callima-

chus, that it seems hard to give an instance of him of one virtue, without displaying the other at the same time. We dare not dispute Ovid's judgment in this case, nor would there be the least reason to do it, supposing him to have given it impartially; but we are apt to think with many others, that there was here a small degree of envy or emulation, which withheld him from doing strict justice to his rival's merit. It is plain, he had no higher ambition, than to be thought superior to Callimachus; and he declares, he should be found of a mistress, who should give him that preference. Propertius made choice of Callimachus for a pattern, and desired no higher honour than to have his own poems ranked with his. In short, we think Quintilian very justifiable in having asserted, that Callimachus was the first of all the elegiac poets.

We know no more of the time of this poet's death, than we do of that of his birth; but it was probably in the reign of Ptolemy Euergetes: for Apollonius Rhodius, who was his scholar, was chosen by that prince to the care of the Alexandrian library, and after dying in that office was buried in Callimachus's grave. For what reason this was done we cannot guess, unless to make two persons friends when dead, who were very great enemies when they were living.

CALLISTUS (JOHANNES ANDRONICUS), was one of those learned Greeks, to whom we are obliged for bringing learning into the West, after Constantinople was taken by the Turks in 1453. He is said to have been a native of Thessalonica, and afterwards to have settled in Constantinople; where he was a professor of the peripatetic philosophy, and acquired a high reputation for learning. When that city was taken, he fled with many others into Italy, and fixed his residence first at Rome, where he professed to teach the Greek language, and to read lectures upon Aristotle's philosophy. But not meeting with encouragement sufficient to maintain him, he moved next to Florence, where he had a vast concourse of disciples; among whom were Angelus Politianus, Janus Pannonius, Georgius Valla, and others of the same rank. When he had spent several years in Italy, he went into France, hoping for greater advantages there than he had yet obtained; but being very old when he went, he died in a short time after he arrived. Pannonius speaks of him in a poem, as teaching Homer, Demosthenes, and reading lectures upon Aristotle's philosophy, at Florence; and others have represented him, as not only a learned, but as an honest, good-natured, and worthy man. There are some Greek manuscripts in being with his name upon them; one particularly in the late king of France's library at Paris, entitled, "A monody upon the miseries of Constantinople."

CALLOT (JAMES), a famous engraver, son of John Callot' herald of arms in Lorraine, was descended from an ancient and noble family, and born at Nancy in 1593. He did not intend, however, that the antiquity and nobleness of his family should supply the necessary accomplishments of a gentleman; and therefore we find him cherishing, from almost his infancy, a taste and spirit for the belles lettres, as well as for the fine arts. When he was only twelve years old, he set off for Rome, without acquainting any body, in order to see the many curiosities there he had heard so much talk of; but his cash failing, he joined himself to a party of Bohemians, who were going into Italy, and went with them to Florence. There he was taken under the protection of an officer of the great duke, who put him out to learn designing under a skilful painter and engraver. Afterwards he got to Rome, where he was known by a merchant of Nancy, and sent immediately home to his parents. When he was about 14 years of age, he gave them the slip again, and directed his course towards Rome; but he happened upon his elder brother, who was at Turin about business, and was brought back a second time to Nancy. His passion however for seeing Rome being still as warm as ever, his father at length gave him leave to go; and he went in the train of a gentleman, whom the duke of Lorraine sent to the pope.

When he arrived at Rome, he learned to design and engrave from Philip Thomassin of Troyes in Champagne, who had settled in that city. Afterwards he removed to Florence, where the great duke employed him with several other excellent workmen. Callot now began to design in miniature, and had so happy a genius for it, that he became incomparable in that way. He quitted his graver, and used aquafortis, because this was both the quickest way of working, and gave more strength and spirit to the performance. After the great duke's death, he began to have thoughts of returning to his own country; and about that very time, prince Charles, coming through Florence, and being uncommonly struck with some of his curious pieces, persuaded Callot to go along with him to Lorraine, and promised him a good salary from his father-in-law Henry duke of Lorraine. Callot attended him, and had a considerable pension settled upon him; and, being in his 32d year, he took a wife, who was a woman of family. His reputation was now spread all over Europe, insomuch that the infant of Spain sent for him to Brussels, when the marquis of Spinola was laying siege to Breda, that he might first draw, and afterwards engrave, as he did, the siege of that town. He went to France in 1628, when Lewis XIII. made him design and engrave the siege of Rochelle, and the isle of Rhe. After he had been amply recompensed by that monarch, he returned to Nancy; where he continued to follow the business of engraving so assiduously, that he is said to have left 1380 pieces of his own doing:

a prodigious number for so short a life as his! When the duke of Orleans, Gaston of France, withdrew into Lorraine, he made him engrave several silver stamps, and went to his house two hours every day to learn to draw. In 1631, when the king of France had reduced Nancy, he sent for Callot to engrave that new conquest, as he had done Rochelle; but Callot begged to be excused, because that being a Lorrainer he could not do any thing so much against the honour of his prince and country. The king was not displeased at his answer, but said, "The duke of Lorraine was very happy in having such faithful and affectionate subjects." Some of the courtiers insinuated, that he ought to be forced to do it; to which Callot, when it was told him, replied with great firmness, "That he would sooner cut off his thumb, than be obliged to do any thing against his honour." But the king, instead of forcing him, endeavoured to draw him into France, by offering to settle upon him a very large pension; to which Callot answered, "That he could not leave his country and birth-place, but that there he would always be ready to serve his majesty." Nevertheless, when he afterwards found the ill condition Lorraine was reduced to by the taking of Nancy, he projected a scheme of returning with his wife to Florence; but was hindered from executing it by his death, which happened on the 28th of March, 1636, when he was only 43 years of age. He was buried in the cloister of the Cordeliers at Nancy, where his ancestors lay; and had an epitaph inscribed upon a piece of black marble, on which was engraved a half portrait of himself.

Evelyn, who was a very good judge of his merit, speaks of him as one, who "gave the utmost reputation to his art of which it is capable, and attained, if ever any did, to it's sublimity; and beyond which it seems not possible for human industry to reach, especially for figures in little: though he hath likewise published some in great, as boldly and masterly performed as can possibly be imagined. What a loss, says he, it has been to the virtuosi, that he did not more delight in those of a greater volume! such as once he graved at Florence, do sufficiently testify, and which likewise have exalted his incomparable talent to the supreme point." Then enumerating some of his principal performances, as his St. Paul; the Demoniac cured after Andrea Roscoli; a Madonna after Andrea del Sarto; St. Luke's fair dedicated to Cosmo di Medicis; the murder of the Holy Innocents; the duke of Lorraine's palace and garden at Nancy; the entrance of the great duke, with all the scenes and representations at the duke of Florence's nuptials; the Catafalco erected at the emperor Matthias's death; the famous siege at Rochelle, &c. &c. he concludes his account of the stupendous works of this inimitable master, with observing, "that his point and manner of etching was nothing inferior, nay sometimes even exceeded, the most skillful burin."

CALMET (AUGUSTIN), a Frenchman, was born in 1672. He became a Benedictine monk of the order of St. Vannes, in 1688, and discovered early a strong disposition towards the Oriental languages. After having taught philosophy and theology to his younger brethren, he was sent, in 1704, as sub-prior to the abbey of Munster; and there formed a society of eight or ten, whose sole object was to be the study of the Holy Scriptures. Here he composed part of his Commentaries, which Father Mabillon and the Abbé Duguet prevailed on him to publish in French rather than Latin. His labours were recompensed by his being nominated abbot of St. Leopold de Nanci in 1718, and afterwards of Senones, in 1728; in which last house he died, in 1757.

He was a man of vast erudition, and a most voluminous writer; as witnesseth the following list. 1. A literal Commentary upon all the Books of the Old and New Testament, 23 volumes, quarto. These were printing from 1707 to 1716, and afterwards abridged into 14 vols. quarto. 2. Dissertations and Prefaces of his Commentaries, printed separately with nineteen new Dissertations, 3 vols. quarto. Perhaps there are none of his writings more useful than these. 3. The History of the Old and New Testament, 4 vols. quarto. This was intended for an introduction to Fleury's Ecclesiastical History. 4. An Historical, Critical, and Chronological Dictionary of the Bible. Here every thing in his Commentaries is reduced to alphabetical order. 5. Ecclesiastical and Civil History of Lorrain, 3 vols. folio. 6. Bibliotheque of the Writers of Lorrain, folio. 7. Universal History, sacred and profane, 15 vols. quarto, of which eight only were printed. 8. Dissertations upon Apparitions, Demons, Witches, &c. 9. Literal, Historical, and Moral Commentary upon the Rules of St. Benedict, quarto. All these works are written in the French language.

Calmet, as may easily be imagined, collected every thing which had any relation to the subject he was upon, but it is seldom that he makes his reader think. He deals abundantly more in facts than in reflections; and, it must be owned, that many of his facts are curious and interesting.

CALVERT (GEORGE), descended from the ancient and noble house of Calvert, in the earldom of Flanders, and afterwards created Lord Baltimore, was born at Kipling in Yorkshire, about 1582. In 1593 he became a commoner of Trinity college in Oxford, and in February 1596-7 he took the degree of bachelor of arts. At his return from his travels he was made secretary to Robert Cecil, one of the principal secretaries of state to James I. who continued him in his service when he was raised to the office of lord high treasurer. August 30, 1605, when James was entertained by the university of Oxford, he was created master of arts, with several noblemen and gentlemen. Afterwards he was made one of the clerks of the privy council,

council, and in 1617 received the honour of knighthood. Feb. 1618-19, he was appointed to be one of the principal secretaries of state. Thinking the duke of Buckingham had been the chief instrument of his preferment, he presented him with a jewel of great value; but the duke returned it, acknowledging he had no hand in his advancement, for that his majesty alone had made choice of him on account of his great abilities. May 1620, the king granted him a yearly pension of a thousand pounds, out of the customs. After having held the seals about five years, he resigned them in 1624, frankly owning to the king that he was become a Roman Catholic. The king, nevertheless, continued him a privy counsellor all his reign; and in February 1624-5 created him (by the name of Sir George Calvert, of Danbywiske in Yorkshire, knight) baron of Baltimore, in the county of Longford, in Ireland. He was at that time a representative in parliament for the university of Oxford.

While he was secretary of state, he had obtained a patent for him and his heirs, to be absolute lord and proprietor (with the royalties of a count-palatine) of the province of Avalon, in Newfoundland. This name he gave it from Avalon in Somersetshire, whereon Glastonbury stands, the first-fruits of Christianity in Britain, as the other was in that part of America. He laid out 2500*l.* in advancing this new plantation, and built a handsome house in Ferryland. After the death of King James he went twice to Newfoundland. When M. de l'Arade, with three French men of war, had reduced the English fishermen there to great extremity, Lord Baltimore, with two ships manned at his own expence, drove away the French, took sixty of them prisoners, and relieved the English. Nevertheless, finding his plantation very much exposed to the insults of the French, he at last determined to abandon it. He went to Virginia; and having viewed the neighbouring country, returned to England, and obtained from Charles I. (who had as great a regard for him as his predecessor James had had) a patent to him and his heirs for Maryland on the north of Virginia. He died at London, April 16, 1632, before the grant was made out; but his son Cecil Calvert, Lord Baltimore, who had been at Virginia, took it out in his own name, and the patent bears date June 20, 1632. He was to hold it of the crown of England in common socage, as of the manor of Windsor; paying yearly, on Easter Tuesday, two Indian arrows of those parts at the castle of Windsor, and the fifth part of the gold and silver ore that should be found therein. King Charles himself gave that province the name of Maryland, in honour of his queen, Henrietta Maria. The first colony sent thither consisted of about two hundred people, Roman Catholics, the chief of whom were gentlemen of good families. Since the first planting of this colony, in 1634, it is become very considerable and flourishing, being chiefly peopled with Roman Catholics, who have transplanted themselves thither, in order to avoid the penal laws made against them in England.

land. The Baltimore family were in danger of losing their property on account of their religion, by the act which requires all Roman Catholic heirs to profess the Protestant religion, on pain of being deprived of their estates: but this was prevented by their professing the Protestant religion.

George, the first lord, was buried in the chancel of St. Dunstan's in the West, in Fleet-street. As to his character, Lloyd says, "he was the only statesman, that, being engaged to a decried party [the Roman Catholics], managed his business with that great respect for all sides, that all who knew him applauded him, and none that had any thing to do with him complained of him." He wrote, 1. *Carmen funebre in D. Hen. Untonum ad Gallos vis legatum, ibique nuper fato functum.* 2. *Speeches in Parliament.* 3. *Various Letters of State.* 4. *The Answer of Tom Tell-truth.* 5. *The Practice of the Prince.* 6. *The Lamentation of the Kirk.*

CALVIN (JOHN), one of the chief reformers of the church in the sixteenth century, was born at Noyon in Picardy, July 15, 1509. He was instructed in grammar learning at Paris, under Maturinus Corderius, and studied philosophy in the college of Montagu, under a Spanish professor. His father, who discovered many marks of his early piety, particularly in his reprehensions of the vices of his companions, designed him for the church, and got him presented, May 21, 1521, to the chapel of Notre Dame de la Gesine, in the church of Noyon. In 1527 he was presented to the rectory of Marteville, which he exchanged, in 1529, for the rectory of Pont l'Eceque near Noyon. His father afterwards changed his resolution, and would have him study law; to which Calvin, who, by reading the Scriptures, had conceived a dislike to the superstitions of Popery, readily consented, and resigned the chapel of Gesine, and the rectory of Pont, in 1534: he had never been in priest's orders, and belonged to the church only by having received the tonsure. He was sent to study the law, first under Peter l'Etoile (Petrus Stella) at Orleans, and afterwards under Andrew Alciat, at Bourges. He made a great progress in that science, and improved no less in the knowledge of divinity by his private studies. At Bourges he applied to the Greek tongue, under the direction of Professor Wolmar. His father's death having called him back to Noyon, he staid there a short time, and then went to Paris, where he wrote a Commentary on Seneca's treatise "*De Clementia*," being at this time about twenty-four. Having put his name in Latin to this piece, he laid aside his surname, Cauvin, for that of Calvin, styling himself, in the title-page, *Lucius Calvinus civis Romanus*. He soon made himself known at Paris to such as had privately embraced the Reformation. A speech of Nicholas Cop, rector of the university of Paris, of which Calvin furnished the materials, having greatly displeased the Sorbonne and the parliament, gave rise to a persecution against the Pro-

Protestants; and Calvin, who narrowly escaped being taken in the college of Forteret, was forced to retire to Xaintonge, after having had the honour to be introduced to the Queen of Navarre, who laid this first storm raised against the Protestants. Calvin returned to Paris in 1534. This year the Reformed met with severe treatment, which determined him to leave France, after publishing a treatise against those who believe that departed souls are in a kind of sleep. He retired to Basil, where he studied Hebrew: at this time he published his "Institutions of the Christian Religion;" a work well adapted to spread his fame, though he himself was desirous of living in obscurity. It is dedicated to the French king, Francis I. This prince being solicitous, according to Beza, to gain the friendship of the Protestants in Germany, and knowing that they were highly incensed by the cruel persecutions which their brethren suffered in France, he, by advice of William de Bellay, represented to them, that he had only punished certain enthusiasts, who substituted their own imaginations in the place of God's word, and despised the civil magistrate. Calvin, stung with indignation at this wicked evasion, wrote this work as an apology for the Protestants whole were burnt for their religion in France. The dedication to Francis I. is one of the three that have been highly admired; that of Thuanus to his history, and Causabon's to Polybius, are the two others. This treatise, when first published in 1535, was only a sketch of a larger work. The complete editions, both in Latin and in French, with the author's last additions and corrections, did not appear till 1558. After the publication of this work, Calvin went to Italy to pay a visit to the duchess of Ferrara, a lady of eminent piety, by whom he was very kindly received. From Italy he came back to France; and having settled his private affairs, he purposed to go to Straßbourg, or Basil, in company with his sole and surviving brother, Antony Calvin; but as the roads were not safe on account of the war, except through the duke of Savoy's territories, he chose that road. "This was a particular direction of Providence," says Bayle: "it was his destiny that he should settle in Geneva, and when he was wholly intent on going farther, he found himself detained by an order from heaven, if I may so speak." William Farel, a man of a warm enthusiastic temper, who had in vain used many intreaties to prevail with Calvin to be his fellow-labourer in that part of the Lord's vineyard, at last solemnly declared to him, in the name of God, that if he would not stay, the curse of God would attend him wherever he went, as seeking himself, and not Christ. Calvin therefore was obliged to comply with the choice which the consistory and magistrates of Geneva made of him, with the consent of the people, to be one of their ministers, and professor of divinity. He wanted to undertake only this last office, and not the other; but in the end he was obliged to take both upon him, in August 1536. The year following he made all the people declare,

upon

upon oath, their assent to a confession of faith, which contained a renunciation of Popery; and because this reformation in doctrine did not put an entire stop to the immoralities that prevailed at Geneva, nor banish that spirit of faction which had set the principal families at variance, Calvin, in concert with his colleagues, declared that they could not celebrate the sacrament, whilst they kept up their animosities, and trampled on the discipline of the church. He also intimated, that he could not submit to the regulation which the synod of the canton of Berne had lately made. Whereupon the syndics of Geneva summoned an assembly of the people; and it was ordered that Calvin, Farel, and another minister, should leave the town in two days, for refusing to administer the sacrament. Calvin retired to Strasbourg, and established a French church in that city, of which he was the first minister: he was also appointed to be professor of divinity there. During his stay at Strasboursgh, he continued to give many marks of his affection for the church of Geneva; as appears, amongst other things, by the answer which he wrote in 1539, to the beautiful but artful letter of Cardinal Sadolet, bishop of Carpentras, inviting the people of Geneva to return into the bosom of the Romish church. Two years after, the divines of Strasbourg, being very desirous that he should assist at the diet, which the emperor had appointed to be held at Worms, and at Ratissbon, for accommodating the religious difference, he went thither with Bucer, and had a conference with Melancthon. Meanwhile the people of Geneva (the syndics who promoted his banishment being now some of them executed, and others forced to fly their country for their crimes), intreated him so earnestly to return to them, that at last he consented. He arrived at Geneva Sept. 13, 1541, to the great satisfaction both of the people and the magistrates; and the first thing he did, after his arrival, was to establish a form of church discipline, and a consistorial jurisdiction, invested with the power of inflicting censure; and canonical punishments, as far as excommunication inclusively. This step was exclaimed against by many, as a revival of Romish tyranny; nevertheless it was carried into execution, the new canon being passed into a law in an assembly of the whole people, held on November 20, 1541, and the clergy and laity solemnly promised to conform to it for ever. Agreeably to the spirit of this consistorial chamber, which some considered as a kind of inquisition, Calvin proceeded to most unwarrantable lengths; to which indeed he was but too easily impelled by a natural warmth and unrelenting hardness of temper. Michael Servetus, a physician, having written to him some letters upon the mystery of the Trinity, which appeared to contain heterodox notions, he actually made them the ground-work of a persecution against him; and this persecution did not cease, or stop in its progress, till the unhappy culprit was consigned to the flames. This pious reformer forgot, that he was exercising that spirit of intolerance in the church of Geneva, which had so much

contributed to drive him from the church of Rome; and he is a strong example to countenance the well-known aphorism, "that priests of all religions are the same;" that is, will be persecutors when they can.

The inflexible rigour with which Calvin asserted, on all occasions, the rights of his consistory, procured him many enemies; but nothing daunted him: and one would hardly believe, if there were not unquestionable proofs of it, that, amidst all the commotions at home, he could take so much care as he did of the churches abroad, in France, Germany, England, and Poland, and write so many books and letters. He did more by his pen than by his presence; nevertheless, on some occasions he acted in person, particularly at Francfort, in 1556, whither he went to put an end to the disputes which divided the French church in that city. He was always employed; having almost constantly his pen in his hand, even when sickness confined him to his bed; and he continued the discharge of all those duties, which his zeal for the general good of the churches imposed on him, till the day of his death, May 27, 1564.

He was a man whom God had endowed with very eminent talents; a clear understanding, a solid judgment, and a happy memory: he was a judicious, elegant, and indefatigable writer, and possessed of very extensive learning, and a great zeal for truth. Joseph Scaliger, who was not lavish of his praise, could not forbear admiring Calvin: none of the commentators, he said, had hit so well the sense of the prophets; and he particularly recommended him for not attempting to comment the book of the Revelations. We learn from Guy Patin, that many of the Roman Catholics would do justice to Calvin's merit, if they dared to speak their minds. One cannot help laughing at those who have been so stupid as to accuse him of having been a lover of wine, good cheer, money, &c. Artful slanderers would have owned that he was sober by constitution, and that he was not solicitous to heap up riches. That a man who had acquired so great a reputation, and such authority, should yet have had but a salary of one hundred crowns, and refuse to accept of more; and after living fifty-five years with the utmost frugality, should leave but three hundred crowns to his heirs, including the value of his library, which sold very dear, is something so heroic, that one must have lost all feeling not to admire it. When Calvin took his leave of the people of Strasbourg, to return to Geneva, they wanted to continue to him the privileges of a freeman of their town, and the revenues of a prebend, which had been assigned to him; the former he accepted, but absolutely refused the other. He carried one of his brothers with him to Geneva, but he never laboured to raise him to an honourable post, as any other possessed of his credit would have done. He took care, indeed, of the honour of his brother's family, by getting him loosened from an adulteress, and obtaining leave for him to marry again: but even his enemies

enemies relate, that he made him learn the trade of a bookbinder, which he followed all his life.

Calvin, when he was about thirty, by the advice of his patron, Martin Bucer, married at Straßbourg Idoletta de Bure, widow of an Anabaptist, whom he had converted. She had some children by her first husband, and bore Calvin one son, who died soon after his birth. The mother died in 1549. Calvin appears, by his letters, to have been extremely afflicted for the loss of her, and never married again.

CALVISIUS (SETHUS), a learned German, was born at Groß-Jeb, a little town in Thuringia, in 1556. He was famous for his skill in chronology, and published a system of it in 1603, upon the principles of Joseph Scaliger, for which he was not a little commended by Scaliger. "Calvisius," says he, "is the only one among the modern chronologers who has ceased to be a trifler. His work is a most excellent, useful work, and full of all kinds of good learning." Isaac Casaubon also, a better judge in this case than Scaliger, as being under less temptation to be partial, has said very high things of Calvisius. "I lately saw," says he, in a letter to Scaliger, "a divine work of a modern writer, whose name you first acquainted me with; I mean Sethus Calvisius. One would wonder how so much parts and learning could remain in obscurity, and concealed from the world so long. But the plain good man seems not to have been the least solicitous about distinguishing himself, and by shining out all at once has surprised us the more." In 1611 Calvisius published a work against the Gregorian Calendar, under the title of "Elenchus Calendarii a Papa Gregorio XIII. comprobati;" or, "A Confutation of the Calendar approved and established by Pope Gregory XIII." Vossius tells us, that he not only attempts in this work to shew the errors of the Gregorian Calendar, but offers a new and more concise, as well as truer method of reforming the Calendar. He prepared a more corrected edition of his Chronology, but did not live to publish it himself, for he died in 1617, and it was not published till 1620. This work is said to have cost him twenty years pains and study.

CAMDEN (WILLIAM), one of the most illustrious men of his age, was born at London, May 2, 1551. His father was a native of Litchfield in Staffordshire; but, settling at London, became a member of the company of painter-stainers. His mother was descended from the ancient family of the Curwens, of Wirkington in Cumberland. He received the first tincture of learning in Christ's hospital, was afterwards sent to St. Paul's school, and at fifteen entered as a servitor at Magdalen college, in Oxford: he perfected himself in grammar learning in the school adjoining, under Dr. Thomas Cooper, afterwards bishop of Lincoln. Upon missing a deer's

place, he went from thence to Broadgate hall, now Pembroke college, in the same university; where he remained two years and a half, under the tuition of Dr. Thomas Thornton, who, being advanced to a canonry of Christ-church, carried Camden along with him, and entertained him in his own lodgings. At this time his friendship commenced with the two Carews, Richard and George; the latter of whom was afterwards created earl of Totness. By the interest of the popish party, he lost a fellowship in the college of All Saints. In 1570 he was desirous of being admitted bachelor of arts, but in this also he miscarried. The year following he came up to London, to prosecute his studies; Dr. Gabriel Goodman, dean of Westminster, and Dr. Godfrey Goodman, his brother, supplying him both with money and books. In 1573 he returned to Oxford, where he supplicated again for the degree that had been refused him, and his request being now granted, he took, but did not complete, it by determination. In 1575 Dr. Gabriel Goodman procured him to be chosen second master of Westminster school. While he discharged this laborious office with diligence and faithfulness, he was very attentive to whatever might contribute to the perfection of the work he had in view, namely, "A History of the ancient Inhabitants of Britain, their Origin, Manners, and Laws," which appeared in 1586, in Latin. The author himself tells us, that he spent ten years in compiling it; and that he was first put upon it by Abraham Ortelius, the most learned geographer of his age, who coming over to England, made an acquaintance with Camden, and corresponded with him constantly. He began to digest his collections the year after he came to Westminster, devoting to it his spare hours and holidays. It was reprinted in 1587, and a third edition appeared in 1590. In 1588 Dr. John Piers, bishop of Salisbury, conferred on Camden the prebend of Iffarcomb, which he enjoyed during his life without residence, and without having been promoted to holy orders. In June, the same year, he supplicated the university of Oxford for the degree of master of arts, which desire of his was granted, on condition that he should stand in the act following; but his admission occurs not in their register. In 1593 he succeeded Dr. Edward Grant, as head master of Westminster school. The year following he published the fourth edition of his *Britannia*, corrected and very much enlarged. In 1597 he published a new Greek Grammar, entitled, "*Grammatices Græcæ Institutio compendiaris, in Usum Regiæ Scholæ Westmonasteriensis*;" which was received in all the public schools in England. Dr. Smith says, that this grammar had at that time run through very near a hundred impressions. Its author was taken from the life of a pedagogue the same year, and promoted to be Clarenceux king at arms. In 1600 he sent abroad an account of all the monuments of the kings, queens, nobles, and others, in Westminster-abbey, with their inscriptions. This year also came out the fifth edition of his *Britannia*;

tannia; to which was annexed, an Apology to the Reader, in answer to what had been published by Rafe Brooke to the prejudice of his work. In 1603 a collect of our ancient historians appeared at Francfort, by Camden's care, under the title of "*Anglica, Normannica, Hibernica, Cambrica, a veteribus descripta; ex quibus Alfer Manevenfis, anouymus de vita Gulielmi Conquæstoris, Thomas Walsingham, Thomas de la More, Gulielmus Gemiticenfis, Giraldus Cambrenfis; plerique nunc in lucem editi, ex bibliotheca Gulielmi Camdeni.*" Having laid aside the design he once formed of writing a civil history of England, he thought himself obliged in justice to add to the small stock of materials already prepared by these original and valuable authors. This account he himself gives in his Epistle to Sir Fulke Grevile, to whom he dedicated this collection; in acknowledgment of the good offices he had done him in procuring him to be made king at arms. In the year following he published his "*Remaines of a greater Work concerning Britain, the Inhabitants thereof, their Languages, Names, Surnames, Empreses, wise Speeches, Poesies, and Epitaphes.*" This was a collection of things which had been communicated to him, whilst he was gathering materials for his *Britannia*. After the discovery of the gunpowder-plot, King James, being desirous to put the reformed churches abroad upon their guard against the enemies of the Protestant religion, and to satisfy foreign princes of the justice of his proceedings, made choice of Camden as best qualified to draw up the whole case in Latin. In 1607, Camden published the complete edition of his *Britannia*, in folio, amended, enlarged, and adorned with maps and cuts: a translation of which was published in 1695, by Edmund Gibson, of Queen's college, in Oxford, afterwards bishop of London. Dr. Holland, a physician of Coventry, who published a translation of Camden's *Britannia*, in 1611, had inserted therein several things of his own. These interpolations, which a great many readers could not distinguish, occasioned some writers to alledge the authority and testimony of Camden to prove facts which he never advanced. To prevent this mistake for the future, Gibson resolved to give a new translation of Camden, purged from all foreign interpolations: but because Holland's additions were sometimes good, and it was generally believed that he had consulted Camden himself, when he met with any obscurities, Gibson preserved them, and placed them at the bottom of the page. He also added remarks at the end of each county, either to confirm what Camden had advanced, or to give a more particular account of places which he had described, or description of places omitted by him; with a list of the persons by whom he was furnished with his materials. In 1615 Camden published in Latin his *Annals of Queen Elizabeth*, under the following title, "*Annales Rerum Anglicarum et Hibernicarum, Regnante Elisabetha, ad Annum salutis MDLXXIX.*" The continuation of these annals was finished

about 1617; but he never would consent to it's being published in his life-time.

Camden, not contented with having employed his pen in the service of the republic of letters, resolved also to bestow part of his property in founding a lecture on history in the university of Oxford. By a deed executed in due form, March 5, 1621-2, he made over all his right in the manor of Bexley in Kent, with all profits, &c. arising therefrom, to the chancellor, masters, and scholars of the university of Oxford, and their successors, with this proviso, that the profits of the said manor, which were computed to be of the yearly value of 400l. should be enjoyed by Mr. William Heather, his heirs and executors, for the space of 99 years from the death of the donor, during which time the said William Heather was to pay to the professor of history in Oxford 140l. per annum, by half-yearly payments; and after the expiration of that term, the whole estate to be vested in that university: for which ample donation he was unanimously declared and received into the number of benefactors to the university. He appointed Degory Wheare, M. A. fellow of Exeter college, to be his first professor. He died Nov. 9, 1623, at his house at Chiffelhurst in Kent; where from 1609, he had passed all the time that he could be absent from London. By his will, written by himself upon his last birth-day, May 2, 1623, (which day, it appears by his diary, was constantly spent by him in good works and pious meditations) he bequeathed eight pounds to the poor of the parish in which he should happen to die; a piece of plate of ten pounds value to Sir Fulke Grevile, lord Brooke, who preferred him gratis to his office; sixteen pounds to the company of painter-stainers of London, to buy them a piece of plate, upon which he directed this inscription, "Gul. Camdenus Clarenceux, filius Samsonis pictoris Londinensis, dono dedit;" twelve pounds to the Cordwainers company to purchase them a piece of plate, on which the same inscription was to be engraved; several legacies to his relations, and some small memorials to his particular acquaintances. His books and papers he bequeathed to Sir Robert Cotton of Conington. He also directed by his will, that he should be buried where he died; but his executors did not follow his intention in that particular: they interred him with great pomp in the south aisle of Westminster-abbey, near the learned Caufabon, and over-against the celebrated Chaucer. He was not less illustrious for his virtues, than for his learning. In his writing he was candid and modest, in his conversation easy and innocent, and in his whole life even and exemplary. With these good qualities it is no wonder that he had so great a number of illustrious friends in England, and in foreign countries. To be particular in his acquaintance (says the learned bishop Gibson) would be to reckon up all the learned men of his time. When he was young, learned men were his patrons; when he grew up, the learned men were his intimates; and

when he came to be old, he was a patron to the learned. So that learning was his only care, and learned men the only comfort of his life. What an useful and honourable correspondence he had settled both at home and abroad, doth best appear from his letters; and with what candour and easiness he maintained it, the same letters may inform us. The work he was engaged in for the honour of his native country, gained him respect at home and admiration abroad, so that he was looked upon as a common oracle; and for a foreigner to travel into England, and return without seeing Camden, was thought a very gross omission. He was visited by six German noblemen at one time, and at their request wrote his lemma in each of their books, as a testimony that they had seen him.

Dr. Smith published some small pieces, written by Camden, and in the same volume with his life and letters. The most considerable is in Latin, and bears the title of "*Gulielmi Camdeni Annales ab anno 1603, ad ann. 1623;*" but the running title is, *Gulielmi Camdeni regni regis Jacobi I. Annalium apparatus.*" Wood thought these were Camden's materials for writing annals of king James's reign: but what they really were we learn from bishop Gibson. From the end of queen Elizabeth to his own death, Camden kept a diary of all (rather of many of) the remarkable passages in the reign of king James. Not that he could so much as dream of living to make use of them himself at that age, and under those many infirmities which a laborious life had drawn upon him; but he was willing however to contribute all the assistance he could to any that should do the same honour to the reign of king James, which he had done to that of queen Elizabeth.

CAMERARIUS (*JOACHIMUS*), an exceedingly learned German, was born at Papeperg in 1500, and sent to a school at Leipzig, when he was 13 years of age. Here he soon distinguished himself by his hard application to Greek and Latin authors, which he read without ceasing; and there goes a story, that when Leipzig was in a tumult on some account or other, Camerarius shewed no concern about any thing, but an Aldus's Herodotus, which he carried under his arm; and which indeed to a scholar at that time was of some consequence, when printing was but lately introduced, and Greek books were not easy to be come at. In 1517, he studied philosophy under Mosellanus; and this was the year, when the indulgences were preached, which gave occasion to the reformation. Camerarius was at St. Paul's church in Leipzig with Heltus, who was his master in Greek and Latin literature, when these notable wares were exposed from the pulpit; but Heltus was so offended with the impudence of the Dominican who obtruded them, that he went out of the church in the middle of the sermon, and ordered Camerarius to follow him. When he had staid at Leipzig five years, he went to Erford; and three years after to Wittenberg, where Luther and Melancthon

Melancthon were maintaining and propagating the business of the reformation. He knew Melancthon before; lived afterwards in the utmost intimacy with him; and after Melancthon's death, wrote his life, as is well known, in a very copious and particular manner. He was also soon after introduced to Erasmus; and in short, his uncommon abilities, but more uncommon application to letters, made him known to all the eminent men of his time.

In 1525, there was such an insurrection and tumult among the common people through all Germany, that Camerarius thought it proper to make an excursion into Prussia; but he returned very soon, and was made professor of the belles lettres in an university which the senate of Nuremberg had just founded under the direction and superintendency of Melancthon. In 1526, when the diet of Spire was held, Albert earl of Mansfelt was appointed ambassador to Charles V. of Spain, and Camerarius to attend him as his Latin interpreter: but this embassy dropping through, and Camerarius having no more views of travelling, he settled at home, and was married the year after to a gentlewoman of an ancient and noble family. He lived 46 years with this wife in a most happy manner, and had four daughters and five sons by her, who all grew up and did honour to their family. In 1534, he was offered the place of secretary to the senate of Nuremberg; but, preferring the ease and freedom of a studious life to all advantages of a pecuniary nature, he refused it. Two years after, Ulric prince of Wittenberg sent him to Tubinge, to restore the discipline and credit of that university; and when he had been there above five years, Henry duke of Saxony, and afterwards Maurice his son, invited him to Leipzig, whither he went, to direct and assist in founding an university there.

When Luther was dead, and Germany all in war, Camerarius experienced very great hardships, which yet he is said to have borne like a philosopher. Leipzig was besieged by the elector of Saxony; on which account he removed all his effects with his family to Nuremberg, not however without considerable loss, and did not return till the war was at an end. In 1556, he went with Melancthon to the diet of Nuremberg; and attended him the year after to that of Ratisbon. After spending a life of letters and happiness, he died, full of years and honour, at Leipzig, April 17, 1575, surviving his beloved wife not quite a year; and Melchior Adam relates, that he was so deeply afflicted with her death, as never to be perfectly well after.

END OF VOL. II.



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